THE

MISSIONARY HERALD.

VOL. XCIX. — MAY, 1903. — No. V.

ATTENTION is called to the change in the department for young people, which heretofroe has been printed on the last pages of the magazine. The usual story from the missions will be continued, and in addition there will be several pages devoted to the consideration of organized missionary work among young people. While the material will deal with young people's work, and will therefore be consulted by officers of Young People's Societies, pastors will find much of value to guide them as they cultivate a more intelligent and devoted missionary spirit among all the members of the church. Hereafter, the "Department for Young People" will appear in the main part of the magazine.

Young People's Department.

RECENT letters from our missionaries in Macedonia show that the country has not been pacified by the sultan's proposed scheme of reform. The Albanians dwelling in the northern part of the Monastir field have been restless for over a year. There have been some recent clashes between them and Turkish troops. Their hostilities are not a part of the old Macedonian question which belongs to the Bulgarians and the various Macedonian committees. It presents an independent complication which may seriously embarrass the execution of the new reform measures, but which will be of real service to the Macedonian revolutionists. We have no reason to fear for the safety of the missionaries at Monastir, as the seat of disturbances is some distance from the city, and no hostility to the missionaries exists among any of the contending parties. So far as we can learn, up to the present time, there has been carried on only a desultory conflict, resulting from companies of Turkish troops clashing with bands of Albanians or with armed groups of members of Macedonian revolutionists. We recognize that a more general disturbance may occur at any time. The missionaries have been urged to take every precaution for their own personal safety, and our government has made every necessary provision in their behalf.

Situation in Macedonia.

WE have just received very startling and serious tidings from Micronesia. Mr. Stimson, writing under date of February 16, reports that on December 23, 1902, the captain of a German warship touched at Ruk, arrested the entire graduating class in the training school under his care, and carried them away to Ponape, where at the time of his writing they were said still to be in durance. They are charged with preaching against the German government. The captain of the

Tidings from Micronesia.

warship treated Mr. Stimson very insolently and charged him with the same fault, and alleged that he and the missionaries in the Marshall Islands give the government great trouble. This is most astonishing news. The accusation against the missionaries we know to be absolutely without foundation. The Board enjoins on all its missionaries the strictest loyalty to the government under which they work and the inculcation of loyalty on all their pupils. For special reasons these instructions have been recently repeated with great explicitness to the laborers in Micronesia. The Board has never known of any violation of these instructions, and fully believes the present charge against Mr. Stimson and against his pupils to be groundless, a mere pretext for the wanton action that has been taken. This bold interference with the missionary work at Ruk is a violation of the pledges which the German government gave, to recognize and protect this missionary work in the Caroline and Marshall Islands, when the German jurisdiction in those islands was recognized by our government. The state department has been appealed to to make inquiry into this matter and to secure needed correction.

African Deputation.

On April 7, Sec. E. E. Strong, of the Deputation to Africa, sailed from Boston upon the *Saxonia*, and on April 15, Rev. Sydney Strong, D.D., accompanied by Mrs. Strong, sailed from New York. On the 7th of April a cable dispatch was received from Mr. F. O. Winslow, then in Beirut, Syria, announcing that it was impossible for him to accompany the Deputation to Africa. The reason for this decision is not known. As it is too late to secure anyone to take Mr. Winslow's place, the two Strongs will unite their forces in London, sailing from Southampton on April 25, according to arrangements already made. They are due in Cape Town May 12, when they will visit some of the institutions and confer with the Christian leaders in those regions. Johannesburg in the Transvaal will probably be the first station visited in our mission. This Deputation, like its predecessors, intends to make a thorough study of the Mission problems as they present themselves in Southern Africa. We shall hope in subsequent numbers of the *Herald* to print something from its special correspondent, who is a member of the Deputation.

The International Missionary Union.

The twentieth annual meeting of this Union will be held at Clifton Springs, June 3 to 9. The usual generous invitation is extended to all foreign missionaries, active or retired, or newly appointed to a definite field, with free entertainment. Further information can be obtained by addressing Mrs. C. C. Thayer, Clifton Springs, N. Y.

A Mission Teacher Rewarded.

Mr. Ellsworth Huntington, who for four years was a teacher in Euphrates College, Harpoot, has recently received the Gill Memorial Prize of the Royal Geographical Society, awarded for the exploration of the upper Euphrates River. The prize amounts to £35, and was given for explorations performed during vacation time. Mr. Huntington has also just received an appointment for special scientific work in Central Asia under the directors of the Carnegie Fund.

Financial.

THE continued gain in donations is encouraging and is great cause for gratitude. It is considerably in excess of previous losses, so that the gain for the business year thus far is $12,733.49. A gain has also been made in legacies in March, but the receipts from this source are even now about $20,000 less than last year for the corresponding time; and it becomes daily more evident that the legacies this year will be somewhat disappointing. In view of such a shrinkage in legacies, the advance movement in giving by churches and individuals is especially needed and welcome. When we think of the splendidly equipped young men and young women now offering themselves to the Board for appointment, and of the need of just such reënforcements, shall we not, in gratitude to God for our own abundant mercies, lay our gifts upon his altar for the glory of his name?

	March, 1902.	March, 1903.
Donations	$35,853.02	$40,294.01
Legacies	12,082.35	16,854.77
	$47,935.37	$57,148.78
	7 mos., 1902.	7 mos., 1903.
Donations	$304,794.31	$317,527.80
Legacies	60,436.87	40,425.00
	$365,231.18	$357,952.80

Increase in donations for seven months, $12,733.49; decrease in legacies, $20,011.87; net decrease, $7,278.38.

American Rights in Turkey.

IN the January number of the *Herald* we announced the visit to Washington of a large and influential delegation of men, where conference was held with the President and Secretary of State over the question of securing for American educational, charitable, and religious institutions the same privileges now granted by Turkey to similar institutions of other nations. Since that time Minister Leishman has returned to his post, and negotiations with the Porte have been in progress. It is evident that Turkey is strenuously pursuing the policy of delay, as the most recent mails from Constantinople report little progress. It was impossible that our government should not have demanded these common rights for American institutions, already conceded to others, and once having made the demand, it cannot cease until these rights are officially granted. We have every reason to believe that our government will not relax its efforts until everything demanded is secured.

Missionaries' Children.

IT is a beautiful custom of the Moravian church, in Germany, to charge itself with the care of the children of its foreign missionaries in a way truly parental. These children are gathered for their education in a large boarding school, but when the vacations occur each young person is received into some family and is treated as one of themselves. The house becomes a true home, and the heads of the family are foster parents to these children deprived of the

loving ministrations of their own. Our ways are different, but we would call attention to the fact that our missionary children are often needing and greatly desiring, for the long summer vacations, not merely a home, but also, if it may be, some remuneration for such services as they may be able to render, by means of which they could be helped in their course of education. If anyone who reads these words should know of such employment, it would be a great kindness to communicate the fact to Miss Margaret M. Adams, Auburndale, Mass., or to Secretary James L. Barton, Congregational House, 14 Beacon St., Boston.

Dr. Hall in Japan.

THE lectures which President Charles Cuthbert Hall delivered with such acceptance in India are now being repeated in Japan. The first two lectures of the course were delivered in a large hall in the city of Kyoto, and the next four in the large chapel of the Doshisha, which was filled every evening. Not only Christians, but members of the faculty of the government schools and prominent men of the city were present. Dr. J. D. Davis, in making a brief report of the value of these addresses, says: "This course of lectures was one of the most eloquent and forcible presentations of the fundamental principles of the Christian religion which was ever given. There breathed through the whole a broad sympathy for the truth which is in other faiths and genuine love for mankind, which were very winning." A similar report comes from the lectures in Okayama. This series of addresses, in whole or in part, is to be given in Kobe, Osaka, Yokohama, Tokyo, and Sendai. Dr. Hall sails for home the middle of April.

The Outlook in China.

IT is not strange, in view of the conflicting reports and diverse opinions as to the present condition of affairs in China, that inquiries are being received daily as to what is to be anticipated in regard both to the safety of our missionaries and to the aspect of the missionary work. Most of the missionaries, European as well as American, who are laboring in China are able to report many hopeful signs. The circulation of the Scriptures has increased greatly; the people disposed to purchase copies as never before. The circulation by the Scottish Bible Society exceeds that of the previous year by a half million copies. From most quarters the reports come that the people are respectful in deportment, and that the opprobrious epithets so commonly hurled at foreigners seldom come to their ears. The situation in China is substantially this: a rebellion of great dimensions, directed against the central government, exists in the southern province of Kwang-si, and is slowly increasing in volume; but our missionary work in South China scarcely feels it, and that in Central and Northern China is not affected in the least. A remnant of the old Boxer army of 1900 still exists in the interior province of Sz-chuan, under the lead of Prince Tuan and Gen. Tung Fu Hsiang; but it is not growing in numbers; its movements are uncertain, and it seems to be looking out rather for its own safety than for aggressive action. So far the authorities at Peking seem determined to keep the peace and put down all anti-

foreign movements, and missionary work is going on without let or hindrance. Great openings for Christian effort appear in the very center of the bloody scenes of 1900. Among other similar facts Mr. Wilder reports 500 villages near Tung-cho open to evangelization where there were not fifty before the Boxer outbreak. Men and money beyond all former precedent are urgently called for to cope with these marvelous opportunities.

Bible Pictures for China.

THE preceding paragraph was in type before the reception by us of the article by Dr. Arthur H. Smith, of Pao-ting-fu, printed on a following page, giving his views of the present situation in the Chinese empire. As confirmatory of the hopefulness of the situation, we have just received a communication from Rev. H. P. Perkins, of Pao-ting-fu, who reports that there is a movement, such as has never been seen before in that field, towards the establishment of native schools and churches. These village schools were, of course, broken up at the time of the uprising, two years ago. Mr. Perkins says: "Providentially at just this time, several men appear who have proved themselves leaders of the people. These men have now formed themselves into a society for the establishment of schools, and they have given in their names as applicants for church membership, and are specially interested in securing for these schools Christian teachers and books." Mr. Perkins says that the books are ready, and that they have now begun some direct labors to fit the young men for entering upon the work of teachers. The organizers of this movement are men of means, and they expect to give liberally to the cause. In this connection Mr. Perkins asks most earnestly for a large number of copies of the Providence Bible Lesson Pictures, or others like them, since, as he says: "In such a population as this so few can get their ideas through the written language, such pictures are almost necessary, if the more ignorant part of the people are to get any adequate ideas at all." There must be scores of people in America who can send us secondhand copies of these wall pictures, which will be of very great service. Please send them to our mission rooms in Boston, and they will be forwarded to meet this need.

Khartoum Opened.

THE Christian public in Great Britain, since the capture of Khartoum by the British forces, has chafed over the restrictions made by the authorities upon the preaching of the gospel to the people of that district. Lord Cromer has persistently refused permission to open Christian schools or to allow any preaching by the English Church missionaries, who are desirous of commencing work in that city. The argument against granting such permission has been that the Moslem population was so excited and fanatical that they would violently resist any attempts at Christian work. Of late the Gordon Memorial University has been opened with much ceremony, the funds for it being contributed by the English public in memory of that Christian hero, General Gordon, who fell at Khartoum. In view of the pronounced Christian character and purpose of General Gordon it seems almost grotesque to impose upon this institution the requirement that it shall confine itself strictly to scientific in-

struction, excluding entirely all religious influences. We are glad to see by the latest reports that since the Gordon University was opened, though the authorities do not feel warranted as yet in authorizing evangelistic efforts, they have granted permission for the opening of a Christian school, stipulating, however, that Moslem children shall not be given religious teaching if their parents object to their receiving it. The English Church Missionary Society will undoubtedly avail itself at once of whatever opening they can discover for Christian work in Khartoum and vicinity.

A Notable Centenary.

THE present is the centennial year of the British and Foreign Bible Society, which was organized March 7, 1804. It is reported that during the ninety-nine years of its existence it has issued 180,000,000 copies of the Scriptures, in whole or in part, these copies being in 367 different languages. The society is able to say that from the beginning it has never refused the request of any missionary society to print and issue a translation of the Scriptures into any new tongue, provided the translation was properly made. These Bible Societies, the British and Foreign and the American, are the best supporters of foreign missions, and without them there could be little hope of the permanence of the work in non-Christian lands.

Cholera in a Boarding School.

JUST as we go to press report comes of cholera in the girls' boarding school in Madura. Three deaths had then occurred, March 11, and six other students were ill. Vigorous sanitary measures were applied, and it was hoped no new cases would occur. The bubonic plague in Ahmednagar, Sholapur, and Satara has been the most severe this winter of any year since its appearance. Multitudes have fled, panic-stricken, and in Ahmednagar all schools were closed except the two high schools of our mission. It was decided that the pupils would be safer in school than at home. All this has entailed a great burden upon the missionaries. In striking contrast to the attitude of most of the natives, Mr. and Mrs. Tilak, of Ahmednagar, have gone into the plague hospital, devoting themselves entirely to the care of the patients. The governor of the district, in sending them a letter of appreciation for the great service they have rendered, says that nursing is the most important feature in the treatment of plague cases. Mr. and Mrs. Tilak's self-sacrificing acts emphatically demonstrate to the non-Christians of that city the marked difference between Christianity and the native religions, which show no interest whatever in the sufferings of their own people.

In the Frozen Zone.

SOME of the most devoted missionaries that the world has seen have labored in the great wilds of North America, more than one of them living north of the Arctic Circle. The hardships they endure by reason of the cold and insufficient nourishment are very great. A recent letter from Rev. Mr. Peck, of the English Church Missionary Society, from Blacklead Island, gives a pathetic story of the death of a Christian young woman for whom they sought to give a Christian burial. First they made the coffin, but there was no possibility of bury-

ing in the soil, for there is no soil deep enough, and what little there is is thawed, even in summer time, only six or seven inches below the surface. The burial place must therefore be on the rocks, with stones piled over the coffin.

Sketch of East African Mission.

THE cut upon the cover of this number of the *Missionary Herald* and the one seen below are from a new sketch of the East Central African Mission just issued by the Board. The sketch has been prepared by Mrs. Bates and Mrs. Thompson as a committee of the mission, and it narrates in a very interesting manner the story of the ten years since its establishment in Gazaland. These cuts illustrate two of the methods of travel which may be open for the Board's

Deputation in their anticipated journey from Umtali to Melsetter and Mt. Silinda. The best thing that can be hoped for as a mode of travel is by wagons such as are seen in the cut upon our cover, but the rinderpest and other diseases have cut off the stock of oxen, so that it is doubtful if enough can be obtained to draw the wagons. It is possible that donkeys may be provided for this part of the journey. The sketch of this mission, which is a pamphlet of thirty-six pages, with many illustrations, may be obtained at the Rooms of the Board. Price, ten cents.

Annual Meeting.

THE next Annual Meeting of the American Board will be held in the First Congregational Church, Manchester, N. H., beginning Tuesday, October 13, and extending to Friday noon the 16th. Several well-known leaders in our denomination will take part, and President Charles Cuthbert Hall, now upon his way home from Japan, will make an extended address upon his observations in India and Japan. Other announcements will be made later.

THE DIAMOND JUBILEE OF THE BOMBAY CHURCH.

BY REV. J. E. ABBOTT, D.D.

THIS, the oldest church in connection with the American Board, held its seventy-fifth anniversary on the 5th of December, 1902. Seventy-five years ago, in 1827, a small number of missionaries, with two European soldiers, signed a covenant forming themselves into a church. Previous to this date, three natives of Bombay had been baptized: the first a Mohammedan, in 1819; the second a Roman Catholic, in 1825; and a short time later the third, a low caste Hindu. But at the time the church was organized the Mohammedan had disappeared, the missionaries knew not where, the Roman Catholic convert had been excommunicated, and the Hindu was under suspension for neglecting Christian worship from fear of his old friends. Not a very hopeful beginning from a human point of view. This was the result of fourteen years of labor.

In February, 1813, Gordon Hall and Samuel Nott had landed in Bombay, and only with great difficulty had obtained the permission of the government to remain in the city and preach the gospel. Men of weaker faith, and a Board lacking in assurance as to its mission, would have thought that money and strength had been wasted when fourteen years of difficulties had brought forth so little apparent fruit. But the early missionaries of the Board were men of strong faith. As the old records were studied to learn the history of the church, no information was more impressive than the absolute faith of the early workers in the ultimate triumph of the gospel they brought to Western India. These men were seed sowers, and they knew it. They knew, however, that the seed was divine, and they studied the language with earnestness, compiled grammars and dictionaries for those to come after them; they began at once to translate the gospels, they opened schools, they started a press and scattered the printed page of gospel and tracts. Disappointed in their first fruits they lost no heart, and organized into a church, believing that the years to come would tell of progress and success.

After seventy-five years, the Bombay church has taken account of results. It has today over 300 communicants, and a congregation of 1,000. It has no building large enough to contain one-half of the congregation, and its Sunday school and services have to be divided and held in different places. Its money contributions towards its own support were for many years insignificant, but in 1882 it formally adopted the principle of individual members giving at least one-tenth of their income to the Lord's work. From that day the church became self-supporting, and has never since drawn a single rupee from the funds of the American Board for the support of its pastor or for its running expenses.

The church has had four native pastors, all men of intellectual strength and spiritual power. The first three — Rev. Haripant Khisty, Rev. Mr. Ramkrishnapant, and Rev. Mr. Vishnupant — were of Brahman birth. They had to pass through much persecution and tribulation in accepting Christ, and

were men of strong character, fitted to build up in the faith those who came under their influence. The present pastor, Rev. Tukaram Nathoji, has had a long pastorate of twenty years, and has had the privilege of seeing under his ministry the greatest growth in the history of the church.

The church is able to look back on many noble characters in its membership, men and women deeply respected and loved. Shahu Daji Kukde was an editor whose pen made Christian periodical literature to be honored by the Hindu mind. There have been women who came out of pure heathenism, not known to fame, but whose beautiful lives of godliness and faith have been lessons to all who knew them.

The church has worshiped in two buildings. It is not in America alone that the up-town movement is known. Gradually the character of the surroundings of the present church building has changed. It is now a Mohammedan center. The members of the church live at least a mile away, and

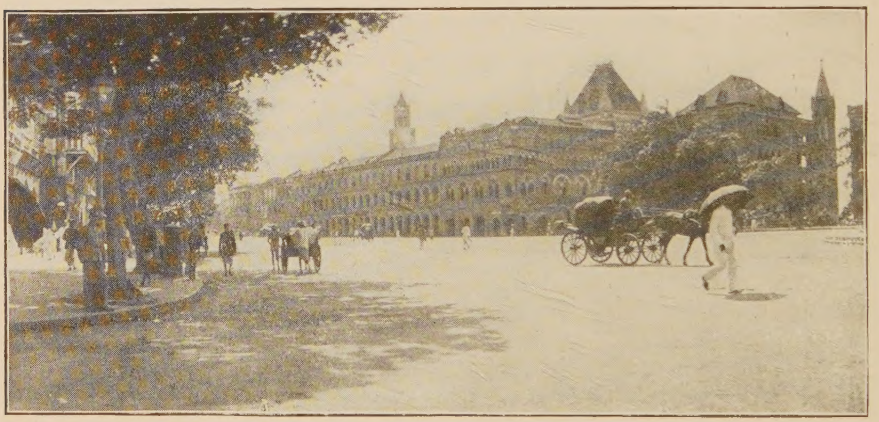
BOMBAY CHURCH. FORMER AMERICAN BOARD PRINTING HOUSE ON RIGHT.

experience many difficulties in attending worship. It was a happy coincidence, therefore, that at the very first session of the anniversary meeting it was announced that a new site had been secured which would be central for the Christian community, and with ample room to erect a building sufficient for the 1,000 that might attend.

A review of the history of the church could not have been complete without a look at the educational advance of its membership, and its more honored place in the general social life of the city. This advance is especially due to Rev. and Mrs. E. S. Hume, who in 1877 started a boarding school with the aim of imparting a higher type of education. This school has educated practically all the children of the church during the last twenty-five years. The young men and women, on whom rest the burden of the church and its work, have a knowledge of English, and so have access to our literature, with its inspiration for mind and soul.

The activities of the church form an interesting history. In 1883, when

the Christian Endeavor movement in America had not yet reached more than local fame, a Christian Endeavor Society was started in this church. It had the definite aim of preaching the gospel to the non-Christians around. It had its departments of street preaching, tract distribution, Sunday school teaching, and hospital visitation. These activities have continued uninterruptedly for these twenty years. Young men and women have been volunteer preachers, Bible-women, and Sunday school teachers, and the gospel has been brought to many who otherwise would not have heard of it. The Sunday school has ever had a prominent place in the activities of the Bombay church. Old as well as young have been expected to attend the sessions and study the word of God. From small beginnings there are now 1,300 children in the Sunday school, whose teachers are supplied by this church. When gathered together, this large army of Christian and non-Christian children makes an impressive sight, pointing to the time of still more wonderful triumphs of the gospel in this city.



EUROPEAN PART OF BOMBAY.

In our commemoration of the past seventy-five years of this church, four successive evenings were devoted to the reading of papers and the delivery of addresses. The last evening was a social gathering, rendered deeply interesting by reminiscences related by aged members of the church, and those of other churches, who remembered persons and different periods in the history of this church. The memory of one went back more than sixty years, to the time of the smallest beginnings.

Many were impressed with the necessity of more attention being paid to the preservation of records regarding the beginnings of Christianity in India. The facts of the past are already discovered with difficulty. Records have disappeared in the destructive Bombay climate, by its book worms, white ants, and mold. The progress of Christianity makes too valuable a lesson to be lost, and the preservation of records is a duty to coming generations. The forming of a Christian Historical Society may be one of the outcomes of this anniversary meeting.

We who live at the present time see greater changes imminent than those in the past could have seen. Men are more ready to receive the gospel. Opposition is less, and if the church does its duty, the next few years will show a growth far beyond all experience in the past. The lesson the church has learned from reviewing the past is hope for the future.

THE DOSHISHA OF TODAY.

BY REV. GEORGE E. ALBRECHT, D.D., OF KYOTO.

THE history of the Doshisha since its founding in 1875 reflects the various phases of attitude towards Christianity and towards Western civilization taken by the Japanese nation. For the first five or six years strong opposition prevailed. Only with great difficulty could Mr. Neesima secure permission for missionary teachers to reside in Kyoto. Then came the era of popularity. Japan realized the superiority of Western civilization, and was bent upon introducing it. It was the time when the missionaries reported that the chief danger of our work lies in its popularity. The Doshisha shared in this popularity; the training school grew into a university with preparatory, collegiate, theological, science, and politico-law departments, besides the girls' school and the hospital and nurses' school, having an enrollment of about 800 students. In 1889, 172 students received baptism in the Doshisha church.

With 1890 the conservative reaction commenced. In the same year Mr. Neesima died. The influence upon the Doshisha of both these events was very trying. The coming of the Deputation in 1895 hastened the climax; the mission, in 1896, felt constrained to anticipate the decision of the Board of Trustees declining further coöperation. The school decreased in numbers and in influence. To regain the lost ground the trustees secured the endorsement of the Educational Department, at the cost of compromising the Christian character of the school. The fundamental article of the Constitution, making the Christian religion the basis of all moral instruction in all departments of the school, was altered. Deep sorrow and indignation filled multitudes of hearts. It seemed as if the school was lost to its original purpose.

But again it was darkest just before dawn. Through the special efforts of the mission and the Board, seconded by not a few of the most prominent men of Japan, the Board of Trustees resigned, and under the new laws of the empire a new Board of Directors, of which three missionaries are full voting members, was formed. The Doshisha was organized as a Trust Company, in accordance with the provisions of the Japanese Civil Code, and its "Act of Endowment" embodying the Constitution was registered with the Kyoto District Court, making it as safe as human law can make it.

The new Board of Directors took over the affairs of the school in 1899, and with this the Doshisha entered upon its fourth era. Upon the era of opposition and struggle had followed an era of marked prosperity; then came the decline and downfall, followed now by the era of reconstruction. For four years this has been progressing, and under the blessing of God good advance has been made.

The Board of Directors is one at heart in its endeavor of building up the school on the basis of its restored Constitution. Loyalty of purpose and hearty coöperation on the part of all the directors have characterized every session of the board. The finance committee has by wise management not only avoided the incurrence of any debt, but has also been able to begin paying off the indebtedness inherited from the former Board of Trustees. Mr. J. Thōno, a graduate of the Doshisha Collegiate Department, also of Victoria College, in Cobourg, Ont., proprietor of one of the large lubricating oil works in Tokyo, is the financier of the Board. Much credit is due to him for his zealous work in behalf of the school.

The Hon. S. Saibara, M.P., was until last year president of the Board of Directors. His Christian, gentlemanly tact has contributed much towards the successful work of the school. President Kataoka, though desirous of stepping out of the arena of political life and of devoting his whole strength to the school, has not yet been allowed to carry out his purpose. The exigencies of the party of which he is a leading member, and which is the most influential factor in Japanese national life, compelled him to stand last year for reëlection, and, when elected, to serve again as President of the Lower House of the Imperial Diet during its brief session. It would be a great gain for the school if he could exchange the political for the educational field. His sterling character, his unflinching Christian faith, his commanding influence would tell for much in shaping the character of the students, as well as the work of the school. We hope that time will soon come. But even now, the very fact of his being at the head of the school, and his monthly visits to the institution, give the school a stability and a prestige that are most valuable.

HON. K. KATAOKA.

The faculty now numbers nineteen professors and twelve instructors. Of the former, six are missionaries, but only two give their full time to the Academic Department, the other four being connected with the Theological Department, while also engaged in other forms of Christian work. Of the Japanese professors, five have studied abroad. The great majority of the faculty are graduates of the Doshisha, acquainted with the ideals of its founders, filled with the "Doshisha spirit." They are young men, beginning their life work, eager to see their Alma Mater occupy again its former commanding position.

The course of study consists of five years in the Academic, and of three years in the Higher Department, which fits the students for entrance into the

University Departments. As these latter are, however, at present discontinued, owing to insufficient endowment, the Higher Department offers no attraction to young men, only seventeen being enrolled as students. If the Educational Department would cease its discrimination against private schools, there would be hope of strengthening our Higher Department and thus the whole school. But at present, graduates of the Doshisha and similar schools, before being admitted to competitive examination for entrance to any higher government school, must first pass a special examination covering all the studies of the government Middle School, besides paying a special fee. This regulation works strongly against the building up of private schools, except they can establish their own professional departments, as the schools of Count Okuma and of the late Mr. Fukutawa have done. If the Doshisha were able now to reëstablish the Harris Science School and the Politico-law Department, it would raise the grade of the whole institution. This might be done by admitting to these special departments students in large numbers from outside schools, although even then there would be a financial risk; but this course would increase the non-Christian element in the highest classes so greatly that the distinctive Christian character of the school would be jeopardized, and this the Board of Directors will not do. It is hoped that by careful management, or by further endowments, a fund may be accumulated, with which these special departments might be reopened after some years, without having to bid for much outside patronage.

The increase in the number of students, and the gradual improvement of the spirit of the school, are very gratifying. When the present Board of Directors took over the school, the number of pupils in the Academic Department dropped from 236 to 146, as a result of giving up the recognition as a Middle School by the Educational Department. Today the same department numbers 312 students, while the girls' school has increased from 69 to 109. Thus, with seventeen students in the Higher Department, and twenty theological students, the total number in the Doshisha is 458, an increase of over 200 over the first year of the new régime. Nor has this increase been secured at the price of a lowered standard. Entrance examinations are severer than formerly. At the beginning of the present school year 140 applicants were examined, of whom only 52 were passed. While an increase in numbers greatly simplifies the financial problem of the school, there is no thought of solving that problem at the cost of the acknowledged standard. Thoroughness will pay in the end.

The spiritual tone of the school is also improving. After many years of experimenting with voluntary morning prayers, attendance has now been made compulsory. The result so far is wholly satisfactory. The daily gathering of the whole school for prayer and praise, and for listening to a brief address by some member of the faculty, is indispensable for maintaining the *esprit de corps* of the school, the "Doshisha spirit," which our beloved Neesima had created. The college church maintains regular preaching services every Sunday, attended by about 120 students, while about the same number are enrolled in the Sunday school. The weekly prayer meeting on Friday even-

ing, when the work of the week is over, fills the large assembly room in the Theological Hall with about 150 young men and women. The college Y. M. C. A. has been revived, and will fit up its own room in the Theological Hall, and as a wheel within the wheel, a "Personal Workers' Band" has been formed, now counting about twenty, who are pledged for individual work for their fellow-students. These workers meet weekly for an hour of reports of experiences, and for Bible study most helpful for their special work. A meeting is also held on Sunday afternoons, when members of the faculty, or visiting pastors, discuss the chief doctrines of the Christian religion, or the chief aspects of the Christian life, and when students can freely ask for further information regarding points not clear to them.

The great need for the most successful prosecution of Christian work in a school like the Doshisha is a college pastor. This need is still unmet, partly for financial reasons, partly because no man fitted for this special work seems at present available. Dr. Nakaseko deserves much credit for the present spiritual activity in the school; he has not only planned most of it, but by his own zeal has inspired the young men for more personal effort. At the close of last term twelve young men and three young women received baptism, and were welcomed into the church.

The Doshisha of today is true to the purpose of its founders. We are trying to make it the best possible downright Christian institution. Its greatest prosperity, we are convinced, is in the future. At present, when more than 100 teachers, principals, school inspectors, yes, provincial governors, stand before the people guilty of bribery, in connection with the so-called "Text-book Scandal," it is an opportune time here in Japan to emphasize character building in our education. A leading business man of Japan, in an address given recently before a company of merchants and bankers, gave it as his conviction that the ideal education for a modern business man should combine the business knowledge of a graduate of the Higher Commercial School, the legal knowledge of a graduate of the Department of English Law in the Imperial University, and the spiritual discipline of a graduate of the Doshisha. In the course of time we hope to reëstablish the University Departments, but it must never be done at the expense of the distinctive spiritual life of the school. That is the very *raison d'être* of the institution. Friends of Christian education in Japan may well thank God for the wonderful way in which he has again turned the captivity of the school, and may confidently believe that it will be again a potent factor in the building up of the Redeemer's kingdom.

THE OUTLOOK FOR MISSIONS IN CHINA.

BY REV. ARTHUR H. SMITH, D.D., OF PAO-TING-FU.

China is in itself a vast empire comparable to Europe, so that it is in the nature of the case impossible that any one person should know it all, or be at any given time familiar with all its conditions. As a rule there are always extensive districts which, if not in actual rebellion, are more or less

seriously disturbed, and this is true at present. What is here to be said relates, however, not to these abnormal regions, but to the rest of the eighteen provinces, in regard to which it may be allowable to make certain rough generalizations, based partly upon knowledge, but largely derived from the reports which find their way to eyes and ears that are attent. It cannot be too often remarked nor too strongly emphasized that the efficiency of Christian missions as an agency toward producing alterations in Chinese conditions has, within recent years, been proved by demonstrations which have attracted the attention of the world. A considerable part of "the world" does not, indeed, intend to be convinced against its will, but the proof is not on this account the less complete.

As a sample of diametrically opposite opinions of recent writers on China may be taken a sentence or two from "China in Decay," by Alexis Krausse (published in 1898), and others from the latest work of Mrs. Isabella Bird Bishop (published in 1899). After mentioning that missionaries for "something like a hundred years have forced their presence on the Chinese against their will," and that their best efforts never come to anything worth mentioning, Mr. Krausse says: "Is it not time that the missionary farce was discontinued? It has wrought enough mischief in its time, and far better opening could be found for the hundreds of thousands of pounds which are annually wasted in futile effort to regenerate the Chinaman." After explaining how from absolute indifference, if not hostility, to missions she was converted to become their steadfast friend by the obvious necessity for them, Mrs. Bishop says ("The Yangtzu Valley and Beyond," p. 523): "While making careful inquiries into mission work, both from the workers and from outsiders, and comparing the present status and conduct of Chinese converts with what they were when I was in China twenty years ago, I formed certain opinions on Protestant missions in China, which I now place briefly before my readers. At this time missions constitute so important a factor in the awakening of the empire, that no sensible or thoughtful person can ignore them without sacrificing his reputation for both sense and thoughtfulness. If I venture to write of myself at all in connection with the subject, it is but to say that I am not an enthusiast regarding the subject, but soberly believe that to 'teach all nations' is the path of duty and of hope."

The following year there was a mighty increment in the cumulative testimony as to what Christianity can do in the making of Chinese martyrs, as well as in furnishing types of Christian character worthy of the church in any age. It has never been denied that the publications of Protestant missionaries, and especially those issued by the Society for the Diffusion of Christian and Useful Knowledge, were largely instrumental in that enlightenment of the Chinese mind which resulted in the abortive reform movement of 1898. This organization is engaged in the work of scattering light on a much larger scale than hitherto. In its recent report at its annual meeting it was announced that the sales of its own books for the year amounted to more than $32,000 (silver), or some $5,000 more than the totals for the three preceding years combined; the aggregate value of all books sold being $62,685. It is

a certain attestation of the value of the society that the most intelligent and most influential Chinese in the empire are among its contributors. The late governor general of the two "river provinces," Liu K'in Yi, sent $200; two governors of provinces, $500 each; the governor of the province in which Shanghai is situated presented $1,000; and the liberal-minded Chang Chih Tung, the author of "China's Only Hope," forwarded $3,000. The greatly increased sales of books are not confined to this society. The same is true of the Bible societies, and all the mission presses have been greatly overworked. The principal one in China, and perhaps the largest in the world, that of the American Presbyterian Mission, has been obliged to enlarge its quarters materially, and the Methodist societies from America, North and South, are opening a new establishment which will almost certainly have all that it can do from the start.

Another fact of importance is the access of missionaries to persons of influence in a degree heretofore comparatively rare. To this many causes have contributed. During the transition period in Peking there were many missionaries in positions where they were able to be of great service to the Chinese in assisting to restore quiet, and to prevent the evils of military occupation. The relatively good conduct of the British and the American troops, certainly when compared with anything the Chinese had ever experienced from their own soldiery, was a not unimportant factor in securing good will among many Chinese, despite the inevitable miseries of the time. The recent ostentatiously cordial relations established between the empress dowager and the ladies of the various legations, particularly that of the United States, which has been followed by a similar hospitality on the part of Manchu princes and princesses, is a fact of perhaps very little importance as exhibiting the real feelings of the Manchu rulers of China. But the ultimate as well as the incidental results of this complete breakdown of barriers hitherto impassable, no one is prophetic enough to foresee.

It is a matter of capital importance that, especially since the Boxer troubles, the Chinese have learned as never before clearly to discriminate between Roman Catholics and Protestants. As the inevitable result of that policy of dictation and interference which the Roman Catholic authorities scorn to defend and refuse to modify, this great organization is in China concentrating upon itself an amount of hatred and bitterness of which outsiders can have but an imperfect apprehension. Proofs of this amounting to practical demonstration might easily be adduced sufficient to fill an essay. In the probable conflict with that hierarchy it is of great moment that the Chinese should not confuse two branches of the Christian church which are, in fact, so different in method and in aim. In an interview held between a few representatives of Protestant missions and Prince Ch'ing, the latter informed his visitors that he was well acquainted with this distinction, and added, thoughtfully, "The Protestants have never made us any trouble." The insincerity of Manchus and of Chinese prevents the quotation either of their admissions or of their allegations as proof, unless supported, as in this instance they are, by abundant collateral evidence; but the remark was made voluntarily, and appeared to be sincere. It is at least the simple truth.

There has recently been organized in Shanghai a China Missionary Alliance, which is meant to be a ready and an efficient means of intercommunication between all the Protestant missionaries who choose to join it. One of its earliest acts has been to vote a resolution setting forth its strong disapproval of all participation in Chinese law cases, except by the foreign missionary himself in instances where he perceives that persecution of Christians as such is intended. The denunciation of the misuse of the name of the church is so vigorous and so uncompromising that a missionary of extended experience has attacked it in the leading journal of Shanghai as a virtual throwing of the Christians "to the lions." The utterance will at least serve to make every official who sees it aware that he is dealing with a body of foreigners who positively refuse to interfere with the autonomy of China. One of the natural outcomes of the deliverance of China from its "invaders" has been a marked revival of the strong national spirit of the Chinese. Confucianism is seen to be in imminent danger. A friendly Chinese scholar told a Christian, who repeated the remark to the writer of this paper, that heretofore Confucianists had regarded Christianity as liable to mislead only the baser and ignorant classes of China. From this dream they have been rudely awakened to find their citadel itself about to be stormed. To its support they have instinctively and immediately rallied, and it is the order of the highest authority in the empire that all students in government schools and colleges must pay the formal reverence to the tablet of Confucius which law and custom, itself but another form of law, requires. The insistence on this rule has resulted in the retirement of Dr. Hayes and all the Chinese Christian staff of six from the Shantung College. The unique institution at T'ai Yuan Fu, the capital of Shansi, built and endowed with funds that would otherwise have gone to indemnity for missions, is on a different footing, and is itself one of the most interesting experiments in Chinese education. The result of the pronounced attitude of the government will be to add vigor and put life into every one of the numerous Christian colleges scattered from Canton to Peking, the extent of the influence of which cannot be measured. The importance of the work done in these institutions by the Young Men's Christian Association and the Student Volunteer Movement becomes more evident each year, and in the immediate future will no doubt greatly increase.

The various missionary societies have resumed their work after the Boxer cataclysm on a better basis than before, and in the main on a larger scale. In Peking, Pao-ting-fu, and Tung-cho, particularly, the present mission plant is incomparably superior to that of three years since. In Tientsin, four contiguous Protestant missions will undoubtedly be forced to leave their sites (owing to the overlordship of the French settlement), to the ultimate great advantage of them all.

It ought to be emphasized that the present generation of missionary recruits, coming largely from the Student Volunteers, is far better qualified for early and effective work than was the case thirty years ago.

There is a strong tide setting toward practical union among mission societies in China which has only begun to show what it can and will do.

Its results will be most important and far-reaching. While there is a feeling of exacerbation on the part of the Chinese officials, and the people also, against foreigners as such, on account of the heavy pressure of the indemnity taxes, especially of the lawless squeezing done in its name, it appears to be a fact that missionary life in China, largely in consequence of the determined stand of the British government in the case of the Hunan outrage, was never safer than now. The official class greatly fear for their own security in office, and even for their lives, in case of willful murder of any foreigner. It is no longer possible (if indeed it ever was so) to discriminate between protection for the missionary and for other foreigners, the number of whom tends rapidly to increase. Inland navigation, mines, and railways will greatly increase the risks of collision between China and other powers, unless the magistrates throughout the empire exert themselves to prevent it.

It is not necessary to speak fully of the political outlook in the Chinese empire, which has long been confused, and in a high degree uncertain. But whatever it may now be, or may later become, it is not an essential factor in the duty of the American churches toward China. We are to go on with more energy and more faith than ever before. Every objection against the practicability and the success of the work has been, as never before, repeatedly answered by pertinent, objective, and indisputable facts. It is proposed to hold the next great conference of China missionaries in 1907, the anniversary of the landing of Robert Morrison, the first Protestant missionary to this land. It will be a notable gathering, and the contrasts between then and now will fix the attention of the thinking world. Is it not inexplicable that many timid ones and many worldly ones in the home churches should select *this* time to urge a pause in further efforts in China? Those who have a wider knowledge of the past, a deeper insight into the present, and a keener foresight into the not distant future will listen to no such counsels, but will everywhere use their influence against any hesitant halt, and on the contrary for a strong, united advance to the struggles and the triumphs of the years which are yet to come.

LETTERS FROM THE MISSIONS.

West Central African Mission.

PROGRESS AT CHISAMBA.

Mr. Currie, under date of February 5, writes: —

"We have about five hundred dollars' worth of work on hand in the industrial shops. Never were finer potatoes and other vegetables grown at this station than are now being raised under the direction of Mr. Bell. Some Early Rose and New Queen potatoes, from seed sent us last year, are very fine. Two wagons are to start with over forty cattle, on Monday, for Bailundu, to bring up about 125 loads for this station. The medical work takes up a large portion of my time these days. There were fifty in the kindergarten today, and the other schools are doing well. All rifles must now be held under a license, slavery is being discountenanced, natives are receiving more fraternal treatment, and unlawful conduct by whites is being put down. May the

government continue to improve, and it will deserve the gratitude of men and receive the blessing of God. Our congregations continue good, and all religious work seems to be progressing. The people speak of their present rulers as missionaries, seeming to have no higher estimate of good people."

Zulu Mission.

LIGHT AND SHADE.

MRS. LAURA B. BRIDGMAN, who is now at Amanzimtote, reports some of their hopes and fears in connection with the work at that station. Writing February 18, she says: —

"This boys' school, being the work nearest us, is most engrossing to our thoughts. It is supposed to produce the ablest and most influential men of the Zulu nation. It is not surprising that teachers should feel their responsibility. We had about seventy boys last term, gathered from far and near, and from many tribes. A large proportion of them were professing Christians. We had a fine band of native teachers. Of religious fervor in the school there was no lack. Days of fasting and all-night prayer meetings were frequent. The boys seemed really to enjoy denying themselves sleep and food for the sake of getting together for one of their loud, uproarious prayer meetings. On one occasion about three-fourths of the school repaired to the chapel early in the morning to spend the day in prayer. Not a morsel of food was tasted for twenty-four hours, or rather I should say for thirty-six hours. Silent prayer seems lightly esteemed by this people. They must pray loud and long, and often all together, or they cannot believe that their prayers are heard and accepted.

"Some of the teachers went to the chapel, thinking that their presence might have a salutary influence. They spoke wisely and kindly on the importance of Bible study, and of quietly listening for God's voice as it comes to the heart from his word. Whether or not the boys thankfully applied the counsel to practice we cannot say. There was little or no response. In the afternoon they were to scatter in groups about the premises for prayer. One company resorted to an upper room in the schoolhouse. As from a distance we heard their united and uplifted voices, together with their clapping and stamping, we could but wish that they might pause and listen to the 'still small voice' to subdue and control what seemed to be a mere animal demonstration. Thus you will see that these people are very emotional. Sometimes we fear their religion is all emotion. But after the effervescence is cleared away, we do find in many cases a good deal of the real article, after all.

"More than human wisdom is needed to teach a school of such boys. They get here the work, the drill, the line upon line, day by day, here a little and there a little, with constant Christian instruction and influence. We hope that years of experience in the rough and tumble of life will bring them to their proper level and to the place where their little learning may be used to some good purpose. It is a dangerous process this, of passing out of heathenism into the light and the privileges of Christianity and civilization. We hold up to the boys the lives of noble men. Last term it was Booker Washington and David Livingstone of whom they heard, Miss Clark giving them the former and myself the latter."

Marathi Mission.

OVERBURDENED.

MR. BRUCE, of Satara, writes of some burdens which he is bearing at the present time: —

"I cannot restrain a feeling of sadness as I look over the Satara district and see its needs and our own deficiencies. During these years of reductions I have struggled to the utmost of my ability to keep our work here from falling off. I have, as you know, put in thousands of rupees from my own resources, to keep things up, but I must confess that the work is fast losing ground in spite of all I can do. I had succeeded, with great difficulty, in establishing eight outstations in the district, but gradually one after another has had to be dropped, until *one-half* of them are now vacant. Even *Korad*, my most important outstation, must now be left unoccupied because I have no money to sustain the preacher for 1903. Kassimbhai and David have left me, and I have now no one who can do a bit of translation work, or who can act as a medium of communication with the higher class people of the city.

"The plague has been and still is very bad, here and in the districts. Our work is very much broken up. We have not held a service in our chapel for nearly four months! Our school is in a tent and our church services are held there. There were twenty-five men at work on our new schoolhouse. The contractor tells me that six of them have died of plague — one-fourth the number. If our church community had suffered in like proportion we should have lost thirty or forty persons. In fact, we have lost *one* child by plague. We praise the Lord for thus keeping our people."

FAMINE RELIEF RESULTS.

REV. L. S. GATES, of Sholapur, reports, in a letter under date of February 24, an extended tour he had just taken, into regions in part never before visited, with the idea of following up the results of Christian work done among the thousands of famine sufferers, who were engaged in Sholapur under Mr. Gates's direction on famine relief work, three years ago. Of his experiences on this tour, Mr. Gates writes: —

"The tour was one of the most interesting that I have ever taken. My object was to visit the Christians in connection with the churches of Watvad and Manjari, and to see as many as possible of the people who are not Christians, but who were under instruction while on famine relief work in my yard. Some of the Christians have not yet returned to their villages, but those who have are getting work, and will soon forget the days of suffering, though many of them will have to rebuild their houses before the rains. These churches are a long way from Sholapur, and have little help from educated leaders, but their reputation is good among the non-Christians, and this shows that they are more than nominal Christians. If further evidence were needed I could say that in a village that I passed through, where no missionary had ever been, to my great surprise a company of men hailed me, and were sadly disappointed that I could not stop and baptize some twenty of them. They said that they had heard of the right way from the Christians of Manjari, and were trying to walk in it. In several villages where I had never been before there were those who had been favorably impressed by meeting with some of the Christians of these out-of-the-way churches. The Lord started the work in that far-off place without asking the advice of any missionary, and he is carrying it on; but I think he would be glad if more laborers were sent into that harvest field. It is the most hopeful field that I know.

INCIDENTS BY THE WAY.

"A cart carried a small tent and my kit, and I found the bicycle all that could be desired for my use. I visited

the villages on both sides of the road that the cart took, and had talks with groups of people in every village, distributed tracts, met the people on the road and in their fields, showed magic lantern pictures where I stopped at night, and gave as much information as possible about the Giver of the bountiful harvest that is ripening in the fields. When I got hungry in the middle of the day, I found a group of persons who were working in the field, and asked them to give me some of the tender grain parched. This they were always ready to do, and in many cases urged me to stop and eat when it was not convenient. At first many took me for a government official, and were shy, but it was cheering to see their change of attitude when they found out who I was. (This was *not* in *British* territory, but is in the Nazims territory.) Several times they told me who they feared I was. Once it was a doctor come to enforce regulations about plague; once an engineer planning to run a railway through their fields. One man was inclined to be disputatious, and said that he was a god; but with that exception my talks were quietly, and in many cases reverently, listened to. Expressions came voluntarily that the famine and plague were sent as punishments for sins. A proverb known by every Hindu is, 'Sound the praises of him whose bread you eat.' Quoting this, and drawing attention to the fine harvest and the Giver, easily led to a serious talk, longer or shorter, according to the time at my disposal.

NEW PLACES.

"I was anxious to meet as many of the people who had been on our relief works as possible, and follow up impressions that had been made. For this reason I went to places that I had never visited before. Many times I was stopped on the road by persons who recognized me. Women of good castes in the Hindu community and Mohammedan women broke their rules of etiquette to speak to me on the streets. In one town, where I stopped two days, there were about seventy persons who were in our yard many months. These are of the better castes. They showed every possible kindness, and scores of the people in that village who had not been here got some of their friends who had known me to come with them to my tent. I was stopping near a well where water could be had, and one day a woman, who was in our yard here in famine time, came past the tent several times with other women, carrying water vessels, and every time with a different company, and every time they stopped to talk. I asked her why she had to have so much water at her house. She said: 'These women won't let me alone. They say, "Come with us and introduce us to the saheb."' The village officers there brought presents, as well as the persons who had been with us during the famine. I tried to pay for everything, but it was not possible without hurting their feelings. Some persons in that place are ready to be baptized, but their friends are timid, and as they are without any regular instruction, I did not urge them. The seeds of kindness of Christian friends, who sent help in time of famine, have been sown there. Some of the children and wives of those famine sufferers are in orphanages and asylums under Christian instruction. From what I saw I am convinced that those missionaries who try to hold on to young wives and children whose husbands and parents want them back are making a great mistake, and giving the impression that *some* Christians cannot be trusted. We should not be breakers of laws and family ties in hope of making proselytes. I have promised to do my best to help get back two young wives. One whom I persuaded to return to her husband has won him for the truth.

"One evening I showed pictures in a

hamlet on a hill where about fifty Hindu priests and their families live. I was prepared to hear objections to what I said, but all gave respectful attention.

"Plague has taken two of our Christians, a man and a child. The death rate is from eighty to ninety a day in the city now. Probably the hot weather that has begun will have an effect in reducing this rate."

Madura Mission.

AN INTERESTING ITINERACY.

Mr. Hazen, of Aruppukottai, writes under date of February 13: —

"We have just finished an itineracy of remarkable interest, and I feel like telling you some of the things that happened. I should precede my remarks by the statement that in November, Mr. Eddy, of the Student Volunteer Movement, and a native brother of deep and ardent piety, came to us to hold revival meetings with the helpers during four days. Those meetings showed immediate results in the confession of sin and in the beginning of a new life. We are now, after three months, seeing the permanent and secondary results.

"1. In the first place there was an unusual spirit of harmony and peace among the men such as never was seen before. 2. At one village where we had before no Christians, seven families made a full and lasting choice to become Christians. They came to us at 10 P.M. one night and enrolled their names among God's people. 3. There had been a division in one church; the catechist and leading man were at variance, which was likely to lead to other families taking sides also. Complete reconciliation was effected. This seems to be plainly the work of God's Spirit. 4. In another place a door of great opportunity has opened to us. It is one of those Maravar villages where all the people are professional robbers. In fact, Pastor Eames says that it has been the worst place in his whole pastorate of about 200 villages. They were so bold that they would drive off for themselves a whole flock of sheep in broad daylight, if they needed mutton and had none of their own. One of their young men named Muttu, the hunchback, whom the Deputation saw at our boarding school, was converted in our school, and two months hence will be ready for work. These villagers knew it, and came to us with the earnest petition to have Muttu sent there. We told them that saving their souls was our first desire and the school was secondary, but if ten families would come to Christ we would send Muttu to them. They said they would come. It certainly looks hopeful. The whole village turned out to hear us preach and listened most intently. It is a village of 750 inhabitants, and is a most hopeful field. There are now four more places just like this one calling loudly for workers. I cannot supply them as fast as the new fields open, although I have thirty young men in Pasumalai preparing for this work."

South China Mission.

THE HONG KONG CHURCH.

Dr. Hager writes: —

"The work of the Hong Kong church for the year 1902 is unique, for there are probably few churches that have no paid preachers. This has been true of our church for the past year, not because one has not been desired, but merely because the right man has not been found. Such being the case, it might be expected that the work of the church would have

suffered, but as a matter of fact more members have joined the church than when we had two paid native preachers. All the services of the church have been conducted as usual, and the preaching to the heathen has never been omitted. The prayer meeting has probably never been conducted as well, and the regular Sabbath morning services show a decided increase over any previous year. More than fifty persons have united themselves with our church, while the prayer meeting has outgrown its meeting room, and all this without a paid native assistant. More than $9,000, local currency, have been raised towards the current expenses of the church, to meet the interest on the debt, and finally to reduce the debt by $8,000.

"This state of affairs has not been relished altogether by some of the members, and they have been ready to exclaim with the Israelites of old, 'We want a king or leader.' The idea of not having a native preacher in such a city as Hong Kong, when all other churches had their native preachers or even native ordained pastors, was too humiliating in their minds, and some even went so far as to say that we were retrograding. But the foregoing facts do not indicate retrogression. The heaviest burden has come upon myself, but there have been those who have nobly assisted in the work. A Sunday school has been conducted entirely by one of our members for the street urchins, every Sunday afternoon, using the illustrated lessons, and so remarkable has been his success that he has filled the room every Sunday. But the children have not been the only persons benefited, for the doors and windows have always been full of men and women listening to the truth. On Christmas day the little children gave a regular Christmas entertainment, which was enjoyed by all.

"Nearly every night of the week a service was conducted in the chapel by myself or some member of the church, and all without a cent of expense to the church. Now this method of church work may not be modern, but it is apostolic and in some respects ideal, for it brings into activity the latent talents of the church members. In my absence in the interior, some of the Christians took my place in the desk, and I never felt that the work suffered during my absence.

"Much is said in these days of self-support, and it is a subject that ought always to be kept in view. I am thankful that our Hong Kong church started on that principle at the beginning of 1897, when we only had a few members. We have now more than 200 enrolled members, and no longer worship in a native shop, but in one of the best native church auditoriums in the colony. There have been times when we have longed to ask the Board for aid, especially when we were $16,000 in debt, as we were at the beginning of 1902; but not a cent has been asked for, and I trust that the remaining $8,000 will also be raised without seeking its help. There has not been a year but that the regular expenses of the church have been more than met by the members of the church. It was only when we arose to build a $35,000 church and schoolhouse that we found ourselves hard pressed. In this we have learned the principle of self-support, but it was not until this year that we have tried to work out the principle of self-help, by conducting all our own services without a paid native agent, and the result has been highly satisfactory."

North China Mission.

A PROMISING MOVEMENT.

MR. PERKINS writes from Pao-ting-fu, January 28:—

"I think I have mentioned before a movement in a part of our large field which promises large things. It began

in a lawsuit, led by eight men, against Roman Catholics who were intimidating their fellow-townsmen and defrauding them of their public land. These eight men were won, after some six months of persistence. As this was perhaps the first case won against the Roman Catholics in this region for a very long time, it attracted much attention, and seems to have begun a very determined purpose to break away from the power of the Roman Church, which had been growing very strong. During the same time the respect of the better part of Chinese society for this organization has been on the wane.

"As a result, we are now being beset with applications for school teachers. Salaries larger than we have been paying are being offered. Men of limited gifts are being pressed into the service. There has been some talk of sending the call on to our theological seminary, which proposition has, I understand, caused some consternation to that faculty. It is evident that the demand must be met chiefly by men who have received their training largely in native schools. It makes our work very interesting to have such men come to us for a few weeks or months of Bible instruction. I do not know how many have been here during the last three months — probably over 100, and all self-supporting. During the early months of the coming spring, I think it is safe to say that there are likely to be more than that number. I am glad that Mr. Aiken is here to help in this very important 'forward' movement."

Japan Mission.

ACTIVITIES AT SENDAI.

DR. DEFOREST, under date of February 14, writes from Sendai: —

"The New Year opens with a rush of work. Calls for addresses every day this week but one. The unique one was from a bright Buddhist priest, asking me to speak with him in his own temple with a select audience of twenty or thirty officials, scholars, military men, and students. It was a delicate place to be put into, but I felt I had just the message needed. So after two Buddhist speeches I spoke on the two great religious thoughts that control the world of today — *Pantheism and Theism*. One could have no better attention. The next day a college student called to say he happened to be present and was surprised to hear that talk. He spent two hours of earnest questioning such as only a bright Easterner can do. The next day came four teachers, one of whom was present, and I had another good time under fire, not under opposition, but under religious warmth. And one of the daily papers gave a report of this meeting in both Japanese and English. I fancy it was by the priest.

"The pastor here has started a wholly new movement among the merchants. Some twenty are meeting every week, not for distinctively Christian teaching, but for the sake of knowing the missionaries, and also to catch something of a higher moral purpose in life. I have spoken twice to them and speak again tonight. They want to know the dominant forces of merchants' lives in the West, and our sainted *William E. Dodge* was the subject of one of my talks. *Krupp* is the topic for tonight.

"The students also are turning markedly towards Christ. There are now four Y. M. C. A. clubs in these Sendai institutions, and Mr. Morimoto and I addressed their union meeting a few nights ago. There were said to be 400 present.

"Exceptional preparation is being made for Dr. C. C. Hall's coming. I fancy no other city in Japan will show a like record. A committee *wholly* of leading Japanese, some fifty in number,

the large majority non-Christians, are planning to invite him to deliver three lectures in the City Hall. The schools and churches will have the afternoons. The following is the English announcement in one of the leading papers, whose editor is a most earnest Christian of the Methodist Church: —

"'Mayor Satomi and other leading men of the city are planning to invite Dr. Charles C. Hall, President of the Union Theological Seminary, New York, to address our citizens. The learned gentleman is now on the way to Japan from India, where he lectured in connection with the Haskell Scholarship, and is expected to arrive in Yokohama the first week of March. Dr. DeForest has been doing correspondence. His coming will take place some time before the 20th of next month, and it is most likely that he will be requested to repeat his lectures delivered in India. This is a rare treat, and our citizens should not miss hearing Dr. Hall, one of the most learned men of the present age.'"

A GOOD YEAR AT KOBE.

Dr. Atkinson writes from Kobe, January 21: —

"The year opens with a good prospect before us. The churches in the field in which I labor received to their membership, at the January communions, fifty-three on profession of faith, and there are as many more inquiring. One church, Akashi, twelve miles distant, received thirteen; another church, Hyogo, in the city of Kobe, received twenty-four; another, Kobe church, in the city of Kobe, received eight. It is a very long time since either Akashi or Hyogo churches have received such additions. Both churches have good pastors, but a number of the new members were led to make a decision by Mr. Kimura, who studied at the Moody Bible school in Chicago. The older church members do not like his methods, but the as yet untrained inquirers seem to get along very well with them.

"The more interior and country places in this field do not change very much, so far as adults are concerned; but more children are getting into the Sunday schools.

"The nation is still looking for a New Morality — with a lantern in hand, *i.e.*, it wants morality without the Christian religion. It is to be scientific only. I am afraid that the lantern they are using will not suffice for the need.

"The Kobe church, as a part of its preparation to celebrate the thirtieth anniversary of its organization, has established an extra weekly prayer meeting. The regular one on Friday evening will be continued as usual for the general good. The Wednesday night prayer meeting is for special spiritual preparation for the anniversary in April next."

Austrian Mission.

ENLARGEMENT.

Mr. Porter, under date of February 12, speaks of the growth of the mission in many lines, and especially mentioning the fact that it has been necessary to secure larger halls for the accommodation of the people who wish to attend evangelical services. He writes: —

"During the last months not a little of my time has been spent in the interests of the Weinberge church, about ten minutes' walk from the house, where on the third story you would find a card with a familiar name. Last summer Dr. Clark and I attended a church meeting and urged the members to pledge what they could toward self-support. The result was so encouraging that we advised them to choose a young man,

Mr. Brichta, the ex-priest of whom you have heard before, as my assistant. They were to pay his salary, however, 100 crowns per month, and pay his rent.

"Mr. Brichta is proving a very acceptable preacher and an earnest worker, well prepared to labor among benighted Romanists. We are thankful that God has given us so unexpectedly a fully educated man, upon whom we have not had to spend more than some of our time for his equipment.

"The church is, we trust, growing in grace and the knowledge of our Lord and Saviour Jesus Christ. The congregations are testing the capacity of the hall. At the last two communions we received seven members on confession. And the annual gift for foreign missions taken at our love feast, November 1, astonished us all. It amounted to 335.40 crowns (about $68). This was sent to China through the American Board. There are about ninety resident members, besides forty-five of the 'Dispersion.' I trust the day is not so far distant when I can pass over the reins to Mr. Brichta and become merely an adviser.

"One of our young men, unmarried, has with great self-denial rented a tenement in Nusle, a suburb of Weinberge, and we are conducting two services weekly under his roof. Would that we had more who could and would imitate his example! Our new house in Smichov is approaching completion. The larger hall is needed. Zizkov, another suburb of Prague, has now a larger hall. Since November 1 the members there have formed themselves into a separate church organization, the growing congregations, under the lead of Mr. Urbanek, calling for the same. In Kladno, a city of miners, twenty miles from Prague, we are looking for a larger hall. We shall soon form a Y. M. C. A. there. In Nachod, in Eastern Bohemia, we shall move to larger quarters just as soon as we can find something suitable. The hall is crowded to suffocation. In Budweis, in South Bohemia, we have since August last a larger hall. In Pisek, also in South Bohemia, we have enlarged our borders. In Pilsen, in Western Bohemia, we have purchased a house with a large dance hall in the rear, admirably suited for our work. This we shall dedicate at our annual church conference, May 20–22. We hope soon that that church will be self-supporting. In Prossnitz, in Moravia, we have a larger hall also.

"Surely you will rejoice with us that God is thus using his workers here for the spread of his kingdom."

ITEMS FROM THE MISSIONS.

India.

The Mission Hospital for Men at Madura. This is the finest hospital building in southern India, although the cost of construction was met in full by the Hindu community of that country. The hospital was opened in 1897, and has since had an annual average of 37,000 patients, of whom 22,000 have been new patients. About 1,200 major and minor operations are performed annually, and the Christian influence of this institution is felt in all of the Madura district, including several millions of people. Last year the cost of conducting this hospital was 9,960 rupees, or $3,320. Of this amount the Indian government gave $347; an English firm gave $167; other small contributions were received from various sources; the patients themselves gave as thank-offerings for the benefits obtained $2,120; and the whole work cost the Board, apart from the salary of Dr. Van Allen in charge, only $378. The Hindus are now contributing towards an endowment for the hospital.

Industrial Work. Mr. Smith, of Ahmednagar, reports that their school grows apace. "At the beginning of the month I had 413 pupils in industrial work. The new building will be finished in another month, when I shall have room for all again. At the Industrial Exhibition at Madras I got a silver medal for carpets, a bronze medal for silver ware, and a certificate of merit for brass ware — the highest prizes awarded in each section in which I exhibited. This was better than any other school in India, as no other school won two medals. Our mission made a very creditable show, considering that we are so recently in the field of industrial work, as Mrs. Hume, Bombay, won a silver medal for gold and silk embroidery, and Mr. Hume's boys, who are learning at the School of Art, got a certificate for stenciling on cloth and pottery." It should be remembered that these students who are having this industrial training have also daily instruction in regular school lines, including the study of the Bible.

Impartial Testimony. Dr. Charles Cuthbert Hall, writing under date of February 14, from India, says: "After a careful inspection of the operations of the American Mission in the city of Ahmednagar, I am glad to express my sense of the wise and far-sighted way in which the ground is being covered. The present leaders of the mission enjoy the respect and confidence of the non-Christian community, and are using that advantage in a statesmanlike manner. They may be said not merely to be conducting a mission in the heart of a populous city, but to have 'occupied' the city with a system of Christian institutions, industrial, educational, and sanitary, whereby various and continuous modes of influences are being brought to bear upon native thoughts and opinion. One is astonished and gratified to observe the number of points of contact, and to perceive the force of the influences generated at those points of contact. Another generation of such work and, with God's blessing, the city shall be conquered for Christ. But never for a moment does the mission lose sight of the church, with its ordinances and preaching, as the center and heart of this far-reaching system of operations. The existing church accommodation is pitifully inadequate. There is no place where the great host of worshipers can gather beneath one roof.

"It is with great joy that I note how Dr. Robert Hume has found in the very heart of the native city, just where the currents of its life flow most vigorously, a commanding site whereon to build a great house of worship. Already the foundations of that much-longed-for edifice are laid, and as I stood with Dr. Hume within the enclosure marked out by those foundations, I prayed that the day may soon come when the walls of a church shall arise there which for architectural dignity, for spaciousness, for beauty, shall be not only a crowning blessing to Ahmednagar, but an object lesson for all India. Never was there more splendid opportunity for a great church to do a great work! The providential opportunity has arrived to vindicate before a great non-Christian community the sweetness and the power of Christian worship and Christian preaching. Is there not somewhere in the West some man or woman of wealth who will build this church and *build it now?* Let it be built not grudgingly or of necessity, nor with parsimony or poverty of design. Let it be built nobly, generously, worthily! Happy the man, happy the woman, to whose lot shall fall the honor and the privilege of building this church as it ought to be built!"

Africa.

Persecution. Our missionaries in West Africa report that of late they and their people have received from the higher officials only kindness and justice, but

the lower officials and the traders are bitter in their hostility. Mrs. Webster, of Bailundu, reports that one of their mail carriers went to the government post to have his permit signed, when rum was brought out and he was ordered to drink it. "He refused, saying he did not drink rum. He was beaten and threatened with death. He still refused, when they tied him up and poured four glasses of the vile stuff down his throat. But persecution does not stop Christian work." Mrs. Webster reports that at their station over 300 boys and girls are in the schools, and that fifteen pupil teachers are employed in giving instruction. Several old women have recently confessed Christ as their Saviour. At Epanda, a place entirely under the charge of native Christians, there is a large school, and the Sunday services are well attended.

The Gospel Campaign. Mr. Currie reports from Chisamba that four new members have been added to their church since the Week of Prayer, so that they now number seventy-five. "Last week some of the young men and I had a campaign at Ciyuka. Each morning these native helpers went to two districts while I attended to medical work. Every afternoon and evening we conducted services at the 'ombala.' We think much good was done."

China.

From Kalgan. Aside from our own missionaries at Kalgan, there is a representative of the Bible Society and a missionary of the Scandinavian Alliance, with his wife. Mr. Roberts writes: "We have Mongol as well as Chinese visitors, and some people of each race are living on this place. I am sorry to say that the homes of the Chinese are not as open to us as they were before the Boxer war. Many of the people are afraid to be known as friends of foreigners, for fear they might suffer for it in some future uprising."

Enlargement called for. Mr. Perkins writes from Pao-ting-fu: "The Chinese are going to come into that mission which shows to them some strength, and not into a mission that is spread out so thin that they get from looking at a little fragment of it only the idea of weakness. In my judgment, we should plan at once for a mission station at or near Cheng Ting Fu, the railroad junction with the Shansi line, to be begun next spring, and probably another station half way between. Then we should plan for a station at Shun Te, even though the Presbyterians do go there. . . . Now is the time for doing good and great things for China. Shall they not be attempted?"

Japan.

Discouraged. Many of our missionaries, who have been struggling to maintain work for which they had no appropriation, are finding the task too great, and feel constrained to give it up. Dr. De Forest, of Sendai, writes: "I am dropping two places out of sight here in this field. I've bled my friends and Sunday schools of over $1,000 during these last years to save this work and to give it a chance to develop. But I've done doing that any longer. Sad letters lay on my desk pleading that I continue somehow. But the edict has gone forth and will stay gone."

An Official Endorsement. Mr. Newell, of Niigata, reports a gathering at Christmas time in their church which was a great success. In spite of a very stormy night there were about 300 present. "The governor and his family honored us with their presence, and made a very pleasant short address. I had called upon him in the afternoon of that day and left him tickets for the evening, but had little faith in his accepting the invitation."

Turkey.

From Mardin. Mr. Andrus writes: "The Week of Prayer was well observed here, and the best meeting of the week was a special service for young men, when over seventy were present. In the outstations from which we have heard, the Week of Prayer proved a very successful series of meetings, and gives us encouragement to look for better things in the spiritual development of those places."

NOTES FROM THE WIDE FIELD.

AFRICA.

UGANDA. — The love for the Bible is one of the most marked traits of the people of Uganda. A missionary writes: "A chief who has gone to build a church in a distant part of the land, where one is much needed, will receive no earthly reward for his labor, but I promised him that when he had finished I would give him a Bible, the better to teach his people, and he was overcome with joy. Friends at home would be surprised to know how much they deny themselves clothes and other things that they may get books. Two of the porters who were with us on a recent itineration, when they received their well-earned wage, returned the whole of it to me that they might buy a testament, prayer book, etc.; and this is no uncommon case."

A CHRISTIAN KING. — The kingdom of Bunyoro has been under the sovereignty of a very weak and incompetent ruler, and by a revolution which was altogether peacefully conducted by the big chiefs, the old king has been set aside and a new one elevated to the post. The new man is described "as full of power as a chief and leader of men, and above all a most devoted servant of Christ. There is no one in the whole of Bunyoro who has done more for the advancement of Christ's kingdom throughout the country than Andereya, who has now been made king in the place of his brother. He is a most zealous worker, and always ready to fill a gap, or walk eight to ten miles on Sunday to take a service in a little village. Constantly he did this, and it was delightful to hear him give a report of his Sunday visits to those places. He always went quite alone, and would start off in the early morning, talk to the people in the village and collect them together, then have a short service with them, bid them good-by, and commence his lonely tramp home, full of heartfelt joy at having done the Master's will."

BAROTSELAND. — The Barotse countries on the upper waters of the Zambesi will doubtless soon be settled by many Europeans. Reports come of a steamer having been launched above the Victoria Falls, and Europeans are coming in search of mineral wealth. The railroad is in process of construction from Buluwayo to a point near the Victoria Falls, and it has been said that the British South African Company has invited the British Association to meet at Victoria Falls in 1905. It is not quite clear whether this invitation is given seriously, but it certainly will not be an impossibility for a meeting of European *savans* in this section of Africa, two years hence. Some letters given in the *Mission World* for January tell of the return of Lewanika, the Barotse king, from England, whither he went to attend the coronation of King Edward. It is pleasant to learn that this monarch, for whom M. Coillard and the other French missionaries have had so much anxiety, has returned to his people unspoiled by his trip. It is said that neither he nor any of his party touched any intoxicating drink while absent from their home, and that their conduct was in all respects exemplary. Lewanika him-

self seems to have been much softened in temper by the experiences through which he has passed, and the French missionaries will take new heart in this change which seems to have come over the one who has, either consciously or unconsciously, been a great hindrance to their work.

INDIA.

The Lalitpur Mission. — Readers of the *Missionary Herald* some years ago were familiar with this name of Lalitpur, for from this district in the Northwest Provinces, some six hundred miles from Bombay, there had come to Bombay a young man who became a Christian, and afterwards went back to his home. Later on, this young man, whose name was Jaffer, with others from his district returned to Bombay, and were connected with the church of our Marathi Mission in that city. Some ten years ago Mr. Hume visited Khiriya, a town of the Lalitpur district, and since then Dr. Abbott and others connected with our mission have visited the place in response to earnest invitations of the Christians, who have always desired to retain their connection with our church in Bombay. They have asked for a missionary, and for the opening of a station at Lalitpur, but the region was so distant, having another language, that our mission deemed it unwise to do so. Of late it has been deemed best to form a Board of Management to care for the work in that district, which should be regarded as distinctly an *Indian mission*. The committee of management is, in its majority, composed of Indians, and not long since, Rev. Mr. Malelu, a native Christian, was sent by this committee of management to Lalitpur, he having been for a while pastor of our church at Roha, forty miles southeast of Bombay. Mr. Malelu's report is before us, and makes some very interesting statements: "We found at one of the towns, Khinya, nineteen communicants and twenty-three baptized children. Most of these are standing well, in spite of inadequate care and instruction." The Reformed Episcopal Mission of America has a church and an orphanage with two hundred children at Lalitpur. He finds the people most ready to receive the truths of the gospel. While preaching to non-Christians the respectable women would hide themselves behind the door so as not to be seen by outsiders. The Zemindar of the village, though not friendly to Christians, has asked that a school be opened, and consented to aid in the support of a teacher. The loyalty of these Lalitpur Christians to the mission of the American Board is most remarkable. They plead for its fostering care, and for a missionary under its appointment.

Dr. J. E. Abbott and Rev. Mr. Karmarkar are much interested in this work, and the *Dnyanodaya* has opened its columns to receive and acknowledge donations.

CHINA.

Ingathering in South China. — Our own mission in South China has reported a very large increase in the number of church members during the past year or two, and the *Assembly Herald* for February reports that the Presbyterian Mission in Canton has had the greatest year in its history, the number received on examination having been 747. It states that six chapels have been rebuilt, besides other new buildings, chiefly for medical purposes. The missionaries report that the candidates who appear are of good standing, and that they manifestly are without worldly motives in coming into the church. They are not seeking assistance in the courts or in any other way, and seem to be brought by sincere convictions as to the truth of Christianity.

POLYNESIA.

THE NEW HEBRIDES. — *The Mission World* gives the following extract from a letter from Dr. J. G. Paton, of the New Hebrides, as to the present condition of affairs among those islands: —

"God has given us over 16,000 worshipers, and over 330 of them native teachers and evangelists, who are now helping us in the work of trying to bring the remaining population, from 40,000 to 60,000 cannibals yet on the group, to fear and serve our dear Lord Jesus Christ. On Malekula and its surrounding islands the natives are almost entirely without clothing. They frequently strangle the very aged and those long sick, or bury them alive. When their female children come to be from six to twelve years of age, they knock out their two front teeth and then sell them to the highest bidder, for from six to ten or twelve hogs for each. The purchaser may have three or more wives already; he may be young, but is generally old. The poor girl may weep, and plead not to be sold, but she has no choice in it. Her father disposes of her at will, and under a guard armed with loaded rifles her purchaser takes her to his home. If she runs away, as is often the case, she is forced to return; if she runs away a second time, she is fetched back, and a row of three or more holes is burned in her breast or side by fiery sticks; if she runs away a third time, a hot stone is placed behind her knee, or knees, so burning her that she cannot run away again. So some are lamed for life. The buyer can sell her again, or kill her at will, and none dare find fault. She is his own. He bought her, and can do with her as he pleases. So women are slaves, and used as beasts of burden to men.

"The teaching of our dear Lord Jesus is the only effectual cure for all these evils. At the three mission stations on the island of Malekula, occupied only a few years, there are: at Uripiv, 54 church members and 309 attending the services; at Pangkumu, 86 church members and 450 attending the services; and at Aulua, 100 church members and 500 attending the services. These are doing all they can to help the missionary in bringing others to worship and serve Jesus Christ.

"How it would have rejoiced our helpers in the homelands to have seen nearly 300 assembled on a recent Sabbath, when I baptized eleven adults and dispensed the Lord's Supper to six whites and 153 of our natives sitting on the green grass, where only a few years ago I baptized the first six converts and celebrated the first communion! Our converts form Christian villages; generally they live near each other, and begin and close every day with praise and prayer. They try to work for Jesus in teaching and preaching the gospel to others. By grog, ammunition, and firearms given the savages, chiefly by French and other traders, many have lately been ruined and killed, and great suffering has been caused."

NEW GUINEA. — Since the martyrdom of James Chalmers in New Guinea, reports have been received of unusual progress in the missionary work. Rev. Mr. Abel, of Kwato, reports the admission to the church at Logea of ten men and women, and that twenty-five men and women came from another place for the express purpose of seeking admission to the church.

Department for Young People.

YOUNG PEOPLE AND MISSIONS.

Announcement.

It has been the purpose of the editorial staff of the American Board, for several months, to introduce a special department for young people. In the future, therefore, as in this issue, there will be treatment of the problems confronting leaders of missionary work in Christian Endeavor Societies, other religious organizations among young people, and Sunday schools.

Young People's Department.

By the creation of a Young People's Department in the administrative organization of the Board, provision has been made for the development of plans which it is hoped will prove of real worth to all young people who are charged with special responsibility in the conduct of missionary committees and enterprises. The young people's secretary, Mr. H. W. Hicks, will gladly open correspondence with any society or Sunday school regarding plans for deepening and enriching missionary interest among the younger people of the churches.

Leadership of Pastor.

While young people bear the chief responsibility for the work of the Young People's Society, the inspiration and counsel of the pastor must be recognized as the shaping influences leading to real success. For this reason it is hoped that pastors will read the Department for Young People carefully, that their influence will be used to secure the adoption of successful methods of missionary work by the officers of the society, and that direct suggestion will be made to the young people's secretary of the Board for the improvement of the general plan for work among young people. Considerable space will be given to articles intended for the pastor, and special literature for use by pastors will be prepared. The first pamphlet of this character will contain a complete but carefully selected bibliography of missionary books, which will be of real value also to superintendents of Sunday schools.

Features.

The leading features of this special department of the *Missionary Herald* will be brief comments on timely phases of missionary work among young people, articles on methods, references to the best missionary books, suggestions for the development of a strong spiritual life, announcements of current movements among young people of other denominations, and whatever else will contribute to the highest welfare of missionary life among young people.

The Real Purpose.

Real power in all religious work depends on a close friendship and walk with Christ. It is with the purpose that this department may aid young people in living a strong, natural and devoted Christian life that it now enters hopefully, prayerfully, and humbly on its mission.

New Movement.

An organization but one year old, called the "Young People's Missionary Movement," interdenominational in character, is described in another column. The attention

of chairmen of missionary committees as well as pastors is directed to this announcement, as also to the description of the second summer conference at Silver Bay, Lake George. There should be at least one hundred Congregationalists at this important gathering.

MANY testimonies to the value of the special literature prepared for the missionary meeting on Africa, held March 29, have been received from pastors and young people all over the country. Similar helps are in course of preparation for the meeting on "The Island World" for May 31. The Young People's Department will send this literature, for the present, without charge to all who apply. Corresponding secretaries are requested to forward their names and addresses.

Special Literature.

THIS department will also send, upon application, leaflets and pamphlets describing our own mission work in any of the twenty fields. It is a pleasure to urge young people to study with care the admirable articles in the *Christian Endeavor World* prepared by Prof. Amos R. Wells, dealing with the regular missionary meetings.

Regular Helps.

IN the office of the Young People's Department of the Board there will be kept a complete file of pamphlets, mission study text-books, magazines, maps, charts, etc., which will be utilized constantly in making recommendations to Young People's Societies. Special literature for Congregational young people will be prepared and circulated as rapidly as possible.

Reference Files.

THE YOUNG PEOPLE'S MISSIONARY MOVEMENT.

C. V. VICKREY, GENERAL SECRETARY OF THE MOVEMENT, NEW YORK.

THERE are nearly fourteen million scholars reported in the Protestant evangelical Sunday schools of the United States and Canada, and there are more than six million members in the Young People's Societies of these countries.

Within fifteen years the twenty-three billions of dollars that are said to be in the possession of the Protestant church members of America will be controlled by these young people. Add to this enormous material wealth the immeasurable and infinitely more essential spiritual power which God waits to bestow, and it will appear that, with divine guidance, there is nothing impossible to this host of young people in the way of missionary achievement.

To develop a deeper spiritual life and a stronger missionary spirit among these millions of Christian young people, the church of the future, is the underlying aim of the Young People's Missionary Movement, which was organized by secretaries and official representatives of denominational missionary boards at Silver Bay, on Lake George, last summer. The work of the movement is done, not independently, but through denominational missionary boards, whose representatives constitute its executive committee.

The Student Volunteer Movement has done a most important work in developing the missionary spirit among the 150,000 college students of the United States and Canada. It is believed that an equally important work

must now be done with the vast army of young people outside of college halls.

Among the methods used in the development of this great field will be the conduct of summer conferences for leaders — a plan that has proven of inestimable value in the student work.

The first of these conferences was held last summer at Silver Bay, on Lake George, attended by 168 representatives from at least sixteen different denominations. During the coming summer two conferences will be held, one at Silver Bay, on Lake George, July 22–31, and another in the early part of July, on Lookout Mountain, Tennessee.

The purpose of these conferences is not, primarily, the incitement of missionary enthusiasm, but rather the deepening of spiritual life and missionary purpose through Bible study and prayer, and practical training for effective leadership among young people. It is expected that the conference at Silver Bay will be attended this year by about 300 delegates, and the conference on Lookout Mountain by about 200. In addition to the young people's missionary secretaries and official representatives of the various missionary boards who are expected to attend, there will be representatives from state, district, and local Young People's Societies and Sunday schools.

The summer conferences afford to denominational missionary secretaries a clearing house for the interchange of the most successful method of work among young people. Group meetings are held during the ten days, where secretaries meet with the delegates from their respective denominations for conference concerning the denominational work of the ensuing year.

Arrangements are made for combining exceptional vacation privileges with the more distinctively spiritual and missionary features of the conference. It is believed that these summer conferences will mark the beginning of a more comprehensive campaign, conducted by the denominational boards during the fall and winter, and reaching the local churches throughout the United States and Canada.

CONFERENCE FOR YOUNG PEOPLE'S LEADERS.

The second summer conference for leaders of missionary work in Sunday schools and Young People's Societies will be held at Silver Bay, on Lake George, July 22–31, 1903. These conferences aim to combine exceptional vacation facilities with practical training for more effective missionary work in Young People's Societies and Sunday schools.

In addition to the young people's secretaries and other official representatives of mission boards who are expected to be present, an invitation is extended to leaders in local Sunday school and young people's organizations.

The forenoons of the conference are devoted to devotional Bible study, and to consideration of methods of deepening missionary consecration among young people. The afternoons are given entirely to recreation. Vesper services are held in the evening, addressed by prominent speakers on spiritual themes.

Among the speakers who are expected to be present for part or all of the conference are: Mr. Robert E. Speer, Chancellor William F. McDowell, D.D., Messrs. John Willis Baer, S. H. Hadley, Harlan P. Beach, Luther D. Wishard, S. Earl Taylor, Harry Wade Hicks, Rev. R. P. Mackay, D.D., Rev. A. W. Halsey, D.D., Pres. John F. Goucher, D.D., Rev. A. L. Phillipps, D.D., Prof. T. H. P. Sailer, Rev. A. DeW. Mason, Rev. William M. Bell, D.D.

The delegates permitted to attend from the Congregational churches will be selected from the states north of Washington, including the District of Columbia, and east of Chicago. Since the number is limited it is desirable that state and district missionary officers of Christian Endeavor Societies begin at once to plan for a strong delegation from each section of the country included.

Reduced railroad and steamer rates, and a combination of other favorable conditions, make it possible to offer the benefits of this conference to representatives of Sunday schools and Young People's Societies for but little more than half of what would ordinarily be the expense of such a trip.

Further information concerning the conference may be secured of Mr. Harry Wade Hicks, Congregational House, Boston, Mass., to whom also should be sent all names of Congregational young people who desire to attend. Printed announcements will be sent without charge, for distribution.

THE DUTIES OF A MISSIONARY COMMITTEE.

It is doubtful if any committee of a Young People's Society has such an extended field of duty to cover as the missionary committee. To perform the following duties well should be the ambition of every missionary chairman and committee.

1. Arrange and conduct the monthly missionary meetings.
2. Secure and circulate an adequate missionary library.
3. Keep the members informed on current missionary news.
4. Promote organized and private reading and study of missions.
5. Carry out each year a plan of systematic giving to the missionary societies of the Congregational denomination.
6. Promote public and private prayer for missionaries and their work.
7. Provide a serviceable equipment for the missionary work of the society and church, including not only a library, but maps, curios, charts, photographs and other objects illustrating missionary life and work.
8. Lead all young people either to devote their lives to missionary work, or to make the evangelization of the world their controlling purpose in life.

CHARTS AND THEIR USE.

The value of appeal to the understanding through the sense of vision is apparent to successful teachers. Since the average religious leader knows little about the method of making such an appeal, maps and charts are infrequently used, and often when used the important facts are not clearly forced on the attention.

For several months there will appear in this department for young people articles illustrating charts, with suggestions for their construction. Many scholars of high school age can

readily learn to reproduce these for use in missionary meetings, mission study classes, or for wall decorations.

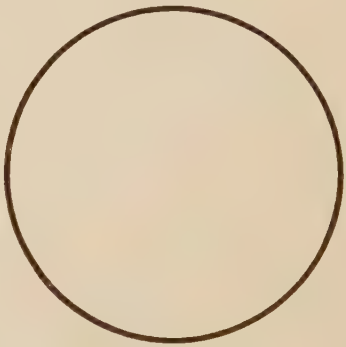
1802.

The progress of Christianity in 1802 is shown by the first circle. White represents the proportion of the population of the world at that time who were Christians. Black in this circle, and in all the others, represents the proportion of the population of the world who are not Christians.

The second figure illustrates the progress of Christianity up to the year 1902, and also shows the advance made in the hundred years since 1802.

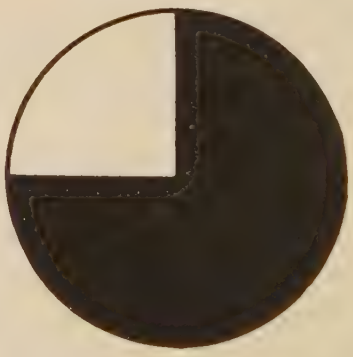
1902.

The third circle suggests at once the question — When will the Christians of the United States, Canada, Great Britain, and the other Protestant countries do the fair thing by the non-Christians of the world? Those who happen to live in lands where Christianity does not prevail have as much right to know about Christ as do we who live in the United States. At the present rate of increase, however, many generations of non-Christians will pass from the world before the circle can be drawn without any black color.



WHEN?

Further suggestions on chart-making will be made in the special literature dealing with the missionary meeting on the "Island World" to be held May 31. This literature can be had upon application to the Young People's Department of the American Board. But Figure 4 is given in order that young people may prepare a chart for use in this meeting. It shows at once that about three-fourths of the population in the islands of the sea are not Christians.



ISLAND WORLD.

Story from India.

HOW GOD BEGAN A GOOD WORK.

BY REV. W. P. ELWOOD, PALANI, MADURA MISSION.

In the quiet little village of Poolampatti in South India, there lives a family consisting of father, mother, and six children. A few years ago they were all idolaters, and they used to go and worship at the shrine shown in the picture below. Close by the foot of the old thorn tree, on the left side, there appears to be a small pyramid. This, in reality, consists of two common ungraven stones, which were set up and anointed years ago by someone, and since then have been the chief gods of the low caste people of the village. The father of the family alluded to was an especially devout worshiper, and with his brass bell for waking up the god, the tray on which he carried his offering of a cocoanut or bananas, the little native lamp and box of sacred ashes, he performed his daily worship. He and his family knew no other way.

THE SHRINE AT POOLAMPATTI.

But one day one of our native Christian workers went to that village to preach Christ. The father and the mother heard the truth and rejected it, but the eldest child, a boy of fourteen, was impressed by it. He is the one standing in the picture above. He heard the gospel again and again and desired to become a Christian. He learned about the boarding school on the mission premises at Palani, and through the preacher made known his desire to come to it. Of course he was welcome, and he was admitted to the school, though as a free scholar, as his father, still an idolater, would

give no assistance. Solomon, for that was the new name given him, proved to be a quiet, studious boy, and he responded to the truth as it was taught daily in school. The picture on this page shows a part of the school where Solomon studied, though he does not appear in the group. At the close of the term when he went home he had become fairly strong as a Christian, and told his people some truths he had learned. But he received only abuse, which he patiently endured. Time went on and he openly confessed his faith in Christ, and joined the church. The boarding school was a refuge for him, for he there met no opposition in his purpose to be a Christian, and he was daily growing stronger through the instruction given and through the help of the school prayer meetings.

At home, during vacation, he was scarcely tolerated. He told his parents of Christ, but they still rejected the good news and made the boy's life

THE SCHOOL AT PALANI.

very unpleasant. However, Solomon patiently bore the persecution, and thus gave silent yet effective testimony to the power of his new friend, Jesus, to help him at all times. Solomon did not know how much his words and his faithful living were doing in his father's heart, nor how seriously his mother was considering her ways. The native preacher was still working and praying in order to bring the parents to a decision for Christ.

One day the station evangelist and the father were walking in the fields and the father said to him: "My boy has something that I have not. When I persecute him he is patient. He is happy and full of peace. I am not so. If it is his religion that makes him so, then I want his religion." The evangelist assured the father that the same joy and peace awaited him when he renounced his idols and gave his heart to Jesus; so right there in the dry, sandy field, they knelt down and the father confessed his sins and received pardon and a new life. The mother and the other children joined the father and son in the new way and they became a happy family. Shortly after this

I was at their house, and the father brought forth the brass implements of worship and gave them to me, as he had no further use for them, since the worship of the stones under the tree had given place to the worship of the true God. After he had given me the articles we gathered in the house, and the father and son, the preacher and I, prayed in turn and gave thanks to God for the work he had wrought.

THE CATECHIST.

The nearest place of worship for this Christian household was four miles distant, and this distance, together with the fact that there should be a preacher or catechist residing in the village with the new converts, led to the building of a church and a house for the catechist. The land, a plot containing about six square rods, cost thirty-three cents, but the church and the house which have been erected cost about fifty dollars. In this plain little building, with walls and floor of earth, and roof of tiles, the congregation gathers regularly for worship. Abraham, for that is the new name of the father, and his wife are church members now, and there are also five others who have joined. And some of Abraham's neighbors have forsaken their idols and attend the services regularly. Persecution

THE CATECHIST'S HOUSE.

has fallen upon all, and some have been prevented from joining the Christian way.

In the picture of the church, with its rude awning over the door, are seen several of the congregation, Abraham standing near a post with his white cloth thrown over his left shoulder. In the picture on the previous page you see the catechist's house with a pumpkin vine running over it, and the missionary's cart near by, and also a picture of the catechist himself.

Solomon is now in Pasumalai College fitting himself to teach, and he gives promise of being a good worker by and by. The following is a recent letter from him: "I am quite well, by the grace of God. I am studying

THE CHURCH AT POOLAMPATTI.

my lessons properly. My catechist, parents, and other Christians are well. I am willing to bear the cross patiently, hoping that the God who saved me is also able to guide throughout. I thank you all for having kindly undertaken to help me, a poor boy in a foreign land. My grateful salaams to you all." With two or three corrections in spelling the English is his own.

Thus God begins and establishes his work. He blessed the testimony and the faithful life of Solomon to the conversion of his parents, and now he is blessing their lives and words to others.

MISCELLANY.

BIBLIOGRAPHICAL.

Topsy Turvy Land: Arabia Pictured for Children. By A. E. and S. M. Zwemer. F. H. Revell Co. Price, 75 cents net.

The authors of this book are among the very few missionaries who are laboring in that land, more famous for its fables than for its veritable history, and yet with a history full of interest. It is called Topsy Turvy Land, since according to our Western ideas so much in it is upside down. The book is certainly very entertaining, and in a breezy way it gives a deal of information about Arabia and its people. While written for children, it will please others than children. Mr. Zwemer's brave service in preaching the gospel to the Moslems, and in trying to turn things right side up among those who hold and would keep them otherwise, is worthy of all praise, and this volume will amuse and instruct many young people who would like to know more about the real Arabian.

American Diplomacy in the Orient. By John W. Foster. Houghton, Mifflin & Co. Price, $3.00 net.

This volume is the work of the one man who, by nature, training, and present facilities, is best qualified to produce it. If all the facts were fully known, we are confident it would appear that the author of this most attractive and even fascinating volume, with a dry topic but without a dull page in it, bore a large part in shaping that diplomacy which he so ably records. It is well known that John W. Foster has served as United States Minister to Russia, Mexico, and Spain; that he served as special plenipotentiary to negotiate treaties with Brazil, Spain, Germany, and British West Indies, etc.; that he was Secretary of State under President Harrison; that he was the agent of the United States in the Behring Sea arbitration, at Paris; that under the special invitation of China he served as America's adviser in the peace negotiations with Japan; that he served as ambassador in a special mission to Great Britain and Russia, and that he was a member of the Anglo-Canadian Commission. All this is a matter of public record, but it is also known to not a few that Mr. Foster has been a close, safe, and confidential adviser to more than one President, and that his services in this respect are now much sought for and prized. All of these facts are most adroitly conceded by the author, while he makes full use of the knowledge he has obtained in his wide experience and intimate acquaintance with the facts involved.

The history of the diplomatic relations of the United States at the present time with China, the Hawaiian Islands, Japan, Korea, and Spain is told in concise but clear language, and with a charm that holds the reader's closest attention. One reads with a sense of keen satisfaction, knowing well that dates and statements and references need not be verified, for the author himself is regarded as a final authority upon the subjects treated.

The account of the war waged by Great Britain against China, to force Indian opium upon an unwilling people, does not redound to the glory of England. It seems as if the story of the contest, as told in this book, ought to stir the heart of every loyal Britain to action which knows no surcease until the burning wrong has been righted, so far as it can be at this late day.

Mr. Foster speaks freely of the part frequently taken by American missionaries in contributing to desirable ends in the countries under consideration. He makes frequent quotations from American official representatives, in which they refer to the value of the work of the American missionaries in promoting intel-

ligence, civilization, and morality among the native population. He quotes from Capt. Thomas Catesby Jones, sent by the United States government to Hawaii to inquire into the conditions prevailing there. Captain Jones concludes his report thus: "Not one jot or tittle, not one iota derogatory to their character as men, as ministers of the gospel of the strictest order, or as missionaries, could be made to appear by the united effort of all who conspired against them." (Page 115.)

This book is of great value to one who wishes to understand the situation of China today, and the relation of our government to those countries in which we are carrying on mission work. It is one of the most valuable mission books of this decade, and should have a place in every mission library.

India's Problem: Krishna or Christ. By John P. Jones, D.D. Pp. 369, 27 illustrations. $1.50 net. Fleming H. Revell Co., New York and Chicago.

Rev. John P. Jones, D.D., who has been connected with the Madura Mission of the American Board for twenty-four years, came home in the spring of 1901 upon his regular furlough. He was at once drafted into the service for addresses upon mission work in India. In response to those calls he delivered lectures in Hartford and Yale Theological Seminaries, and the Western Reserve University and Oberlin College. He was invited to give a series of ten lectures upon the Hyde foundation in Andover Theological Seminary, in the fall of 1902, in preparation for which he carefully revised and rewrote all his old material. These various addresses were so highly commended by those who heard them, that the friends of missions, as well as the students and faculties of the various institutions where he had spoken, urged their publication. The question was brought to a climax by the Revells asking Dr. Jones to submit his manuscript to them. Before their reader had completed more than one-half of his task, they requested the privilege of publishing the same in book form.

The book has just come from the press under the title of "India's Problem: Krishna or Christ," in excellent form, embellished by some twenty-seven photo-engravings made from recently taken private photographs.

Dr. Jones has put into this book the results of twenty-four years of careful study of the people and religions of India. As the head of the mission theological seminary of the Madura Mission, where he has been constantly brought into the closest contact with the intellectual and religious life of the young men of that country, he has been undergoing special preparation to qualify him to speak with authority upon the Hindu religion and its relations to Christianity. The book is a careful study, not only of the people of India and their religions, but the entire missionary problem. It is the most complete, comprehensive, and clear exposition of the subject we have ever seen, and cannot fail to command a wide reading and study.

Dr. Jones' positions are so clearly taken upon a wide variety of vital topics, that we propose to publish, in a subsequent issue of the *Herald*, extensive quotations from the book, using some of its illustrations kindly loaned us for the purpose by the Revells.

NOTES FOR THE MONTH.

Special Topics for Prayer.

For the Deputation now upon its way for most important work in Southeastern and Eastern Africa. The members of preceding Deputations testify to the conscious supply of strength and help coming to them from the united prayers of the Christians in America as well as in the various mission fields.

For our missionaries and the Christians in Macedonia, who are anxiously waiting, not knowing what an hour may bring forth, let united prayer be offered, that if there must be a conflict between the contending elements there, it may be brief and decisive. (See page 185.)

For the people in our Marathi Mission, who are experiencing the most terrible scourge of the plague ever known in the Deccan; also for the Madura Girls' School, in which cholera has appeared. (See page 190.)

For our Micronesian missionaries and Christians, that they endure opposition with patience, and that relief may come speedily. (See page 185.)

That funds may be provided to send to the fields, urgently calling for reënforcements, the unusually large and promising list of consecrated young men and women who are pledged to this work and who are ready to go.

DEPARTURES.

April 7. From Boston, Rev. George A. Wilder, D.D., and wife, to rejoin the East Central African Mission; also Rev. and Mrs. Charles N. Ransom, returning to the Zulu Mission, accompanied by Mrs. S. H. Calhoun, formerly of the Syrian Mission, who makes her home with her daughter, Mrs. Ransom.

DEATH.

March 17. At Philadelphia, Rev. Frederic A. Walter, formerly of the mission of the American Board to West Central Africa. Mr. Walter went out as an unordained man in 1881 and was stationed at Benguella, where he served faithfully until 1888, when he returned to the United States and was released from his connection with the Board. He was subsequently ordained, and served as a minister of the gospel in Pennsylvania.

DONATIONS RECEIVED IN MARCH.

MAINE.

Bangor, 1st Parish ch., 75; Hammond-st. ch., 75; Central ch., 75, all toward support missionary,	225 00	
Woodfords, J. H. Clark,	25 00	250 00
Legacies.—New Gloucester, Amos H. Eveleth, by O. S. Thomas and W. H. Eveleth, Ex'rs,		200 00
		450 00

NEW HAMPSHIRE.

Barnstead, Rev. Geo. H. Hull, for India,	3 65	
Bennington, Cong. ch.	9 57	
Gilmanton Iron Works, Cong. ch.	6 00	
Hancock, Cong. ch.	5 00	
Hollis, Cong. ch.	20 00	
Lyme Plain, Friend,	2 25	
Manchester, 1st Cong. ch., toward support Rev. J. P. Jones,	100 00	
Northwood Centre, Cong. ch.	5 00	
Rochester, 1st Cong. ch.	40 59	
Rye, Cong. ch.	40 00	
Stratham, Cong. ch.	5 00	
Wolfeboro, Cong. ch.	60 00	297 06
Legacies.—Exeter, John T. Perry, by Wm. G. Perry and Joshua Coit, Ex'rs,		4,000 00
		4,297 06

VERMONT.

Alburgh Springs, Cong. ch.	5 00	
Barton Landing, Cong. ch., toward support Rev. R. Thomson,	55 00	
Brattleboro, Center Cong. ch.	108 65	
Burlington, 1st Cong. ch., toward support Rev. Wm. Hazen,	125 00	
Dummerston, D. L. Mansfield,	5 00	
Enosburg, Cong. ch.	25 00	
Glover, Cong. ch., toward support Rev. R. Thomson,	33 00	
Guilford, Cong. ch.	4 00	
Lowell, Cong. ch. (of which 1 from Jun. C. E. Soc.), toward support Rev. R. Thomson,	11 25	
Ludlow, D. F. Cooledge,	15 00	
Lyndon, 1st Cong. ch.	15 00	
Middlebury, Miss H. M. Boardman,	2 00	
Milton, Cong. ch.	3 75	
Montpelier, Bethany Cong. ch.	16 30	
Newport, Cong. ch. (of which 10 from Y. P. S. C. E.), toward support Rev. R. Thomson, 89.76; W. Richmond, 9.25,	99 01	
Plainfield, Mrs. A. Betsey Taft,	10 00	
Richmond, Cong. ch.	28 00	
Rutland, Cong. ch., S. S. P. Fund,	50 00	
Springfield, Cong. ch.	174 62	
Wallingford, Cong. ch.	13 25	
Wells River, Friend,	25 00	
Westminster West, Cong. ch., Soc. of Morals and Missions,	20 00	
Weston, Mrs. C. W. Sprague,	2 00	845 83
Legacies.—Roxbury, Julia A. Durkee, by Reuben C. Ovitt, Ex'r,	700 00	
Wallingford, Susan E. Bogue, by Wm. C. Mason, Ex'r,	2,375 00	3,075 00
		3,920 83

MASSACHUSETTS.

Amherst, South Cong. ch.	15 62	
Andover, Chapel Cong. ch., 306; Friend, for work in India, 50,	356 00	
Boston, Union ch., 413.97; Highland ch. (Roxbury), 126.26; Mt. Vernon ch., 40; Central ch (Jamaica Plain), 36.51; Jun. C. E. Soc., 2d ch. (Dorchester), toward support Paul Wellman, 5,	621 74	

Boxboro, Cong. ch. 5 00
Brookline, Harvard ch. Brotherhood, toward support Rev. L. P. Peet, 30 00
Cambridge, Pilgrim Cong. ch. 89 23
Chelsea, 1st Cong. ch., 18.42; Central Cong. ch., 8.74, 27 16
Cochesett, Mrs. H. W. Leach, 10 00
Concord, Trin. Cong. ch. 2 00
Cotuit, Cong. ch. 1 00
East Cambridge, An anarchist, 5 00
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Gardner, Cong. ch., toward support Rev. G. H. Hubbard, 100 00
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Holyoke, 2d Cong. ch., 167.65; 1st Cong. ch., 6.16, 173 81
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Leyden, H. G. and W. G. 20
Lynn, North Cong. ch., 40.73; 1st Cong. ch., 14.18, 54 91
Mansfield, Cong. Sab. sch., toward support Rev. W. H. Sanders, 6 00
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Medford, Union Cong. ch. 49 40
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Mittineague, Cong. ch. 19 85
Newton, Eliot Cong. ch. 310 00
Newton Centre, 1st ch., of which 302.95 toward support missionary, 411.01; Fred A. Gardiner, 5, 416 01
North Brookfield, 1st Cong. ch. 43 00
Northampton, A. 303 45
Orleans, Cong. ch. 13 72
Rowley, Cong. ch. 7 38
Sheffield, Cong. ch. 5 94
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Somerville, Broadway Cong. ch. 201 78
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South Hadley, 1st Cong. ch., toward support Rev. J. E. Abbott, 94 00
Springfield, 1st Cong. ch., toward support Dr. C. D. Ussher, 200; Olivet Cong. ch., 11.80, 211 80
Taunton, Trin. Cong. ch. 317 79
Turners Falls, Cong. ch. 6 34
Wellesley Hills, 1st Cong. ch., toward support Rev. J. C. Perkins, 41 00
Westhampton, Cong. ch. 21 25
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West Medway, 2d Cong. ch., 19.15; Cong. Sab. sch., 3.50, 22 65
Westminster, 1st Cong. ch. 14 00
West Yarmouth, Cong. ch. 1 35
Winchester, 1st Cong. ch., int. legacy, D. N. Skillings, 200 00
Worcester, Plymouth Cong. ch., 435.82; Piedmont ch., of which 179.50 toward support Dr. and Mrs. J. B. McCord, 208.50; Union ch., a member, to const. Rev. Frank Crane, H. M., 50, 694 32
——, Friend, 10 00
——, G. F. W. 1 00—4,927 58

Legacies. — Enfield, J. B. Woods, by R. M. Woods, Trustee, add'l, 80 00
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Pepperell, Henry J. Oliver, less expenses, 812 43
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14,467 35

RHODE ISLAND.

Chepachet, Edward N. Billings, 75
Providence, Beneficent Cong. ch. 91 06——91 81

CONNECTICUT.

Berlin, 2d Cong. ch. 50 00
Bridgeport, King's Highway Chapel, 3 15
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Jewett City, 2d Cong. ch., to const., with previous donations, E. M. Swift, H. M. 50 70
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Long Ridge, Cong. ch. 5 00
Madison, 1st Cong. ch. 16 45
Middletown, 1st Cong. ch., toward support missionary, 109 34
Milford, 1st Cong. ch. 15 28
New Britain, So. Cong. Sab. sch., for native worker, care Mrs. G. B. Cowles, 40 00
New Haven, United Cong. ch., for theol. school, care Rev. R. A. Hume, 250 00
New Preston, Rev. Henry Upson, 5 00
Sandy Hook, C. LeRoy Mitchell, 5 00
Shelton, Cong. ch. 35 50
Sherman, Cong. ch. 18 00
Thomaston, 1st Cong. ch. 16 29
Torrington, 1st Cong. ch. 3 55
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Wauregan, Cong. ch. 30 00
West Hartford, 1st ch. of Christ, toward support Rev. H. G. Bissell, 150 00
Westville, Cong. ch. 19 66
——, Friend, 100 00
——, Middlesex Conference, 10 50—3,108 24

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Bangor, Cong. ch. 7 86
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Carthage, Cong. ch. 18 00
Clinton, Mrs. Geo. K. Eells, 10 00
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Homer, Cong. ch., E. G. Ranney, 15 00
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Morrisville, Cong. ch. 32 00
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Norwich, Mrs. Louise H. Bixby, 2 75
Orient, Cong. ch. 250 00
Randolph, 1st Cong. ch. 6 60
Stamford, Rev. L. E. Richards, 2 00
Syracuse, Plymouth ch., of which 10 toward support Rev. J. D. Taylor, 49 00
West Groton, Cong ch. 49 62
West Point, Charles T. Leeds, 25 00
——, A friend in Central New York, 25 00——711 33

NEW JERSEY.

Bound Brook, Cong. ch. 87 50
Newark, Y. P. S. C. E., Belleville-av. Cong. ch., for native preacher, Madura, 10 00
Orange, Orange Valley Cong. ch. 70 52
River Edge, 1st Cong. ch. 27 00
Westfield, Cong. ch., add'l, 10 00——205 02

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Wilkes Barre, 1st Welsh Cong. ch. 22 00
Wyalusing, Mrs. Sarah C. Adams, 25 00——47 00

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Montreat, Church,		4 50

GEORGIA.

Macon, 1st Cong. ch.		2 00

FLORIDA.

Avon Park, Union Cong. ch.	6 60	
Lake Helen, W. H. M. U.	5 00	
Tampa, 1st Cong. ch.	7 88	
Winter Park, Cong. ch.	38 44	—57 92

ALABAMA.

Clio, New Hope Cong. ch.	1 45	
Henderson, Cong. ch.	70	
Rosehill, New Hope Cong. ch.	50	—2 65

LOUISIANA.

Roseland, Cong. ch.		6 64

TENNESSEE.

La Follette, Ed. Brewer, for China,		1 50

INDIANA.

Angola, Cong. ch.	24 00	
Indianapolis, Mayflower Cong. ch.	25 00	—49 00
Legacies.—Ft. Wayne, Mrs. Maria J. White, by F. C. Osburn, Ex'r, add'l,		10 00
		59 00

MISSOURI.

Neosho, 1st Cong. ch.	30 00	
St. Louis, 1st Cong. ch., of which 500 toward support Dr. Charles E. Clark,	555 76	—585 76

OHIO.

Cleveland, Friend,	4 00	
Cuyahoga Falls, Cong. ch.	13 70	
Elyria, 1st Cong. ch., toward support Dr. H. N. Kinnear,	11 00	
Lyme, Cong. ch., of which 4 from Rev. and Mrs. B. V. Childs,	19 54	
Madison, Central Cong. ch.	10 89	
Medina, Cong. ch.	271 24	
Oberlin, 2d Cong. ch.	64 59	
Sandusky, 1st Cong. Y. P. S. C. E., toward support Rev. J. H. Dickson,	6 25	
Windham, Cong. ch.	20 00	
Youngstown, John J. Thomas, for theol. student, Foochow,	25 00	—446 21
Legacies.—Toledo, Miss Sarah Clark, through Woman's Mis. Soc., 1st Cong. ch.		20 00
		466 21

ILLINOIS.

Buda, Cong. ch.	59 12	
Chicago, 1st Cong. ch., 20.84; Douglas Park Cong. ch., 15.50; University Cong. ch., 12; Porter Memorial Cong. ch., 2; Chicago Theol. Sem., toward support Rev. C. N. Ransom, 47,	97 34	
Hamilton, Bethel Presb. ch.	4 20	
Hoopeston, R. M. Hoskinson,	5 00	
La Moille, Cong. ch.	17 00	
Oak Park, 2d Cong. ch., toward support Rev. C. A. Nelson, 49.45; 3d Cong ch., 20.55,	70 00	
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Princeton, Cong. ch., Members,	8 00	
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Streator, H. S. Delvelde,	2 00	
Wataga, Cong ch.	7 00	
Waverly, Cong. ch.	8 56	
Wyanet, Cong. ch.	23 20	—321 16
Legacies.—Cambridge, H. G. Griffin, by F. H. Streed, Ex'r,		10 00
		331 16

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Chesterfield, 1st Cong. ch.	1 00	
Clio, 1st Cong. ch.	8 45	
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Grand Rapids, East Cong. ch.	3 50	
Owosso, Mrs. Julia F. Sharts, in memory of Rev. D. W. Sharts,	12 00	
St. Clair, Cong. ch.	10 27	
Vermontville, Orlin P. Fay,	5 00	
——, Anon, of which 300 for Kustendil and 90 for Mexico,	390 00	—551 83

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Amacoy Lake, Cong. ch.	3 73	
Apollonia, Cong. ch.	2 81	
Bruce, Cong. ch.	2 37	
Cashton, Cong. ch., 1.94; Rev. Jas. Rowe, 1,	2 94	
Days, Cong. ch.	1 79	
Leeds, Cong. ch.	8 50	
Leon, Cong. ch.	1 79	
Menasha, 1st Cong. ch.	45 64	
Nekoosa, Cong. ch.	3 00	
New London, 1st Cong. ch.	10 00	
North Greenfield, Mrs. S. C. Whittemore, for schools in India,	18 00	
Platteville, Mrs. J. H. Evans,	1 00	
Rewey, Mt. Zion Welsh Cong. ch.	2 75	
Rosendale, 1st Cong. ch.	26 60	
Snyders, Cong. ch.	3 75	
Windsor, Cong. ch.	14 50	—149 17

IOWA.

Allison, Cong. ch., Mr. and Mrs. H. C. Brown,	5 00	
Keokuk, Cong. ch.	67 00	
Newell, Cong. ch.	4 80	
Osage, Cong. ch.	90 00	
Oskaloosa, Rev. Lloyd Williams,	2 00	
Sheldon, Cong. ch.	5 00	
Sibley, 1st Cong. ch.	13 30	
Sioux City, J. M. Spaulding,	10 00	—197 10

MINNESOTA.

Minneapolis, 1st Cong. ch., toward support Rev. John E. Merrill, 200; Plymouth Cong. ch., 110.84,	310 84	
Owatonna, 1st Cong. ch.	15 00	
Silver Lake, Boh. Free Ref. ch.	25 00	
Spring Valley, 1st Cong. ch.	16 10	
Starbuck, Cong. ch.	8 00	
Zumbrota, Cong. ch.	8 60	—383 54

KANSAS.

Alton, Cong. ch.	1 80	
Council Grove Cong. ch.	12 25	
Little River, Mrs. T. A. Brunker,	1 00	
Severy, Cong. ch.	15 71	
Western Park, Cong. ch.	2 00	—32 76

NEBRASKA.

Camp Creek, Cong. ch.	6 55	
Culbertson, Walter N. Giles,	15 00	
Lincoln, Butler-av. Cong. ch.	10 00	
Steele City, Cong. ch.	5 00	—36 55

CALIFORNIA.

Kenwood, Los Guilicos, Cong. ch.	14 20	
Los Angeles, 1st Cong. ch., 181.17; Rev. Geo. A. Rawson, 9,	190 17	

Petaluma, Cong. ch. 71 10
Santa Barbara, Cong. ch. 38 00
Ventura, Cong. ch. 4 50——317 97

OREGON.

Oregon City, Mrs. M. J. D v's, 4 00

COLORADO.

Boulder, 1st Cong. ch. 48 00
Greeley, 1st Cong. ch. 133 86——181 86

WASHINGTON.

Alderton, Cong. ch. 5 43
Almira, Cong. ch. 2 00
Bellevue, 1st Cong. ch. 2 50
Beulah, Cong. ch. 3 50
Colville, Y. L. Mis. Club, 12 75
Edmonds, Cong. ch. and Y. P. S. C. E. 7 00
McMillin, Cong. ch. 1 91
North Yakima, Cong. ch. 8 00
Olympia, Cong. ch. 11 00
Orting, Cong. ch. 2 03
Puyallup, Plymouth Cong. ch. 2 00
Rosalia, Cary Memorial Cong. ch. 4 25
St. John, Cong. ch. 2 75
Seattle, Pilgrim Cong. ch., 104.56; Plymouth Cong. ch., 89.20; Union Cong. ch. of Queen Anne Hill, 4, 197 76
Skokomish, Cong. ch. 2 00
Spokane, West Side Cong. ch. 29 00
Tacoma, 1st Cong. ch., 40.36; East Cong. ch., 6.75, 47 11
Walla Walla, 1st Cong. ch., 42.97; Whitman Eells Memorial ch., 3.80, 46 77
Washougal, Cong. ch. 10 50——398 26

NORTH DAKOTA.

Fessenden, 1st Cong. ch. 7 00
Glenullin, Cong. ch., for African Missions, 3 25——10 25

SOUTH DAKOTA.

Canton, Cong. ch. 2 85
Cheyenne River, Cong. ch., 3.39; Woman's Mis. Soc., 4, 7 39
Little Moreau, Cong. ch. 1 69
Mazeppa, Cong. ch. 1 71
Moreau River, Cong. ch. 1 31
Oahe, Cong. ch. 1 92
South Shore, Cong. ch. 5 64
Virgin Creek, Cong. ch., .47; Woman's Mis. Soc., 5, 5 47——27 98

MONTANA.

Wibaux, 1st Cong. ch. 4 00

IDAHO.

Boise City, 1st Cong. ch. 21 00
Genesee, Cong. ch. 8 25
Priest River, 1st Cong. ch. 10 20
Wallace, Cong. ch. 7 25——46 70

DOMINION OF CANADA.

Province of Quebec, Granby, Rev. Robert K. Black, 10 00

FOREIGN LANDS AND MISSIONARY STATIONS.

England, London, Miss S. L. Ropes, 75 00

From the AMERICAN MISSIONARY ASSOCIATION.
H. W. Hubbard, New York City,
Treasurer.

Income Avery Fund, for missionary work in Africa, 1,826 28

FROM JAFFNA MEDICAL MISSION ENDOWMENT.

For salaries of Dr. and Mrs. T. B. Scott, native assistant, and other expenses (of which 25 from General Fund) in part, 165 00

WOMAN'S MEDICAL MISSION, JAFFNA.

In part for salary of Dr. Curr, and other expenses to Dec. 31, 1902, 460 00

MISSION WORK FOR WOMEN.

From WOMAN'S BOARD OF MISSIONS.
Miss Sarah Louise Day, Boston,
Treasurer.

For sunday missions, in part, 12,944 44
For salary Mrs. F. B. Bridgman (Aux. Manhattan, N. Y.), 17 00–12,961 44

From WOMAN'S BOARD OF MISSIONS OF THE INTERIOR.
Mrs. S. E. Hurlbut, Evanston, Ill.,
Treasurer. 3,500 00

MISSION SCHOOL ENTERPRISE.

MAINE.—Calais, Cong. Sab. sch., 25; So. Portland, Bethany Jun. C. E. Soc., for Africa, 3; Wells Y. P. S. C. E., 1.75, 29 75

NEW HAMPSHIRE.—Concord, South Cong. Sab. sch., 8.11; East Concord, Y. P. S. C. E., 10; Pembroke, Cong. Sab. sch., 9.23; Rye, Cong. Sab. sch., 3, 30 34

VERMONT.—East Hardwick, Cong. Sab. sch., 8 34; Essex Junction, 1st Cong. Sab. sch., 10.65; Milton, Cong. Sab. sch., 4; Westminster, Cong. Sab. sch., 6.18, 29 17

MASSACHUSETTS.—Boston, Helen F. Soule, for Madura schools, 5; Chicopee, 3d Cong. Y. P. S. C. E., 5; Dedham, Allin Y. P. S. C. E., 2 cents-a-week, 4.72; Fall River, Broadway Y. P. S. C. E., 1; Hardwick, Cong. Sab. sch., 3; Lakeville, Precinct Cong. Sab. sch., 5; Leverett, 1st Cong. Sab. sch., infant class, 2.24; Montague, 1st Cong. Sab. sch., 5; New Bedford, Trinitarian Cong. Sab. sch., 21.76; Ware, Y. P. S. C. E., 2, 54 72

CONNECTICUT.—Groton, Cong. Sab. sch., 7.68; Middletown, 1st Cong. Sab. sch., for Erzroom High School 31.41; New London, Sab. sch. of 1st ch. of Christ, 11.65; Thomaston, Cong. Sab. sch., 25; 75 74

NEW YORK.—Candor, Y. P. S. C. E., 2.50; Madison, Sunshine Sab. sch. class, for student, Pasumalai College, 4.15; New York, Forest-av. Y. P. S. C. E., 10; Syracuse, Plymouth Cong. Sab. sch., 18.53, 35 18

Correction.—Wellsville, in February *Herald*, 100, from Miss E. A. Lawrence, should read for mission schools in *Turkey*.

NEW JERSEY.—Vineland, Cong. Sab. sch. 1 00

PENNSYLVANIA.—Harford, Cong. Sab. sch., for China, 3.05; Lander, Cong. Sab. sch., 5; Le Raysville, Cong. Sab. sch., 10.24, 18 29

FLORIDA.—St. Petersburg, Y. P. S. C. E. 1 53

INDIANA.—Angola, Jun. C. E. Soc. 1 00

OHIO.—Medina, Y. P. S. C. E. 20 00

ILLINOIS.—Moline, 2d Cong. Sab. sch., 3.75; Oneida, Cong. Sab. sch., 1.50; Prophetstown, Cong. Sab. sch., 2.64; do., Y. P. S. C. E., 2; Sterling, Cong. Sab. sch., 8.80; Waverly, Cong. Sab. sch., 3, 21 69

MICHIGAN.—Big Rapids, Cong. Sab. sch., 7.08; Detroit, Boulevard Cong. Sab. sch., 3, 10 08

IOWA.—Galt, Jun. C. E. Soc., for China 1.62; Monticello, Cong. Sab. sch., 8, 9 62

KANSAS. — Burlington, Y. P. S. C. E., 2; Partridge, Cong. Sab. sch., 2.19; Westmoreland, Y. P. S. C. E., for China, 1.45, 5 64
NEBRASKA. — Albion, Cong. Sab. sch., for India, 10.16; Harbine, Cong. Sab. sch., 1.12, 11 28
CALIFORNIA. — San Francisco, 3d Cong. Sab. sch. 56 60
COLORADO. — Manitou, Jun. C. E. Soc., for Shansi, 5 50
NORTH DAKOTA. — Fessenden, 1st Cong. Sab. sch. 4 00
SOUTH DAKOTA. — Canton, Cong. Sab. sch. 4 50

425 63

FOR SUPPORT OF YOUNG MISSIONARIES.

ILLINOIS. — Algonquin, Y. P. S. C. E., 2; Carpentersville, do., 13.30; Chicago, 1st Cong. Y. P. S. C. E., 15; Dwight, Y. P. S. C. E., 5; Galva, do., 7.50; Gridley, do., 5; Oak Park, 3d Y. P. S. C. E., 3; Woodstock, Y. P. S. C. E., 7.50, all for MacLachlan Fund, 58 30
MICHIGAN. — Hancock, Y. P. S. C. E., for Lee Fund, 10 00
WISCONSIN. — Genoa Junction, Y. P. S. C. E., for Olds Fund, 10 00
IOWA. — Clear Lake, Y. P. S. C. E., 12.15; Clinton, do , 5; Davenport, Ger. Y. P. S. C. E., 1; Humiston, Y. P. S. C. E., 2.50; Osage, do., 25; Victor, do., 6.50; all for White Fund, 52 15
KANSAS. — Partridge, Y. P. S. C. E., .66; Westmoreland, do., 1.92; both for DeForest Fund, 2 58
NEBRASKA. — Albion, Y. P. S. C. E., 5; Columbus, do., 10; Crete, 1st Cong. Y. P. S. C. E., 20; Hay Springs, Y. P. S. C. E., 5; Holdredge, do., 10.75; Lincoln, Butler-av. Y. P. S. C. E., 2.50; Norfolk, Y. P. S. C. E., 5; all for Bates Fund, 58 25
MINNESOTA. — Brainerd, People's ch., Y. P. S. C. E., 2.36; Hutchinson, 1st Cong. Y. P. S. C. E., 6.25; both for Haskell Fund, 8 61
COLORADO. — Greeley, Park Y. P. S. C. E., for Albrecht Fund, 15 00
SOUTH DAKOTA. — Huron, Y. P. S. C. E., for Haskell Fund, 5 00

219 89

ADDITIONAL DONATIONS FOR SPECIAL OBJECTS.

NEW HAMPSHIRE. — Gilmanton Iron Works, for work, care Rev. J. H. Pettee, 10.13; Jaffrey, George A. Adams, for work, care Miss A. P. Adams, 53, 63 13
VERMONT. — Newbury, Mrs. H. C. Bayley, 6 00
MASSACHUSETTS. — Boston, Mt. Vernon Chinese Sab. sch., for church building in Hoi In Kai, care Rev. C. R. Hager, 60; do., Mrs. A. L. Woods, for orphanage, Harpoot, 1,000; do., Rosa Glaus, for native teacher, care Rev. T. W. Woodside, 10; Fall River, Miss E. A. Lyman, for pupil, care Rev. R. A. Hume, 10; Newburyport, Belleville Y. P. S. C. E., for Bible reader, care Rev. J. H. Roberts, 10; Salem, Chinese Dept. Y. M. C. A., for work, care Rev. C. R. Hager, 10; So. Acton, Friends, for School for the Blind, care Miss C. Shattuck, 8; Springfield, Friends, through Geo. B. Kilbon, for work, care Rev. C. W. Kilbon, 396.11; Wayland, Mrs. Cynthia C. Roby, for work, care Rev. G. G. Brown, 10; Whitinsville, est. Wm. H. Whitin, 250; do., Edward Whitin, 250, both for work, care Rev. R. Winsor; Worcester, Pilgrim Y. P. S. C. E., for work, care Rev. H. K. Wingate, 25; do., D. M. Wheeler, for work, care Rev. H. Fairbank, 30; ——, A. Ripley, for Industrial Dept. E. C. A. Mission, 20; do., A. Balch, for do., 20; do., David Phillips Hatch, for do., 5; a friend, for do. and to const. Rev. GEO. A. WILDER, H. M., 50; do., a friend, for permanent buildings, Industrial Dept., E. C. A. Mission, 500, 2,664 11
RHODE ISLAND. — Providence, Beneficent Cong. ch., mission school for Sam Kap mission, care Rev. C. R. Hager, 100; do., Central Cong. ch., Ministering Children's League, for pupil, care Miss J. E. Chapin, 25, 125 00
CONNECTICUT. — East Hartland, Friend, for work, care Rev. L. S. Gates, 5; Fairfield, Mrs. M. W. Lyon, for work at Talas, 20; Glenbrook, Union Mem. ch., for pupil, care Mrs. E. S. Hume, 10; Green's Farms, Y. P. S. C. E., 15, and through Rev. W. P. Elwood, 18.38, both for pupils, care Rev. W. P. Elwood; Hartford, 4th ch., Dau. Cov., for pupil, care Rev. H. N. Barnum, 25; Meriden Center ch, a lady, for Sunday school, Marathi, 15; New Haven, United Cong. ch., for theol. school, care Rev. R. A. Hume, 270; do., Mrs. H. D. Hume, Miss Sarah J. Hume, and Miss Isabella W. Hume, for furnishings for new church, Bombay, 100; No. Madison, Dau. Cov. and Y. P. S. C. E., for use of Rev. E. P. Holton, 4; Norwich, Broadway ch., through Rev. Lewellyn Pratt, for a school or church, care Rev. H. C. Hazen, 25; do., Broadway ch., Y. People's Union, for Ing-hok Evan. Co., Foochow, 10; So. Britain, Cong. ch., for village school, care Rev. E. Fairbank, 50; Suffield, 1st Cong. ch., of which 62.50 from five young people, for work, care Rev. J. P. Jones, and 10 from ch., toward new church, care do., 72.50; Unionville, Y. P. S. C. E., for pupils, care Miss N. N. Russell, 15, 654 88
NEW YORK. — Bedford, Katharine Bement Davis, for student, care Miss Hester D. Jenkins, 10; Brooklyn, Plymouth ch., through Miss Ellen M. Stone, for Zornitsa, 93.85; Lancaster, Presb. ch., for work, care the Misses Ely, 25; New York, Forest-av. Y. P. S. C. E., for native preacher, Madura, 15; do., Friend, per the Misses Leitch, for Lend-a-hand Fund, Ceylon, 20; do , Friends, per do., for Bible reader's work, care Dr. I. H. Curr, 5; Port Leyden, Y. P. S. C. E., for native preacher, Madura, 5; Syracuse, Plymouth ch., toward wagon, care Rev. J. D. Taylor, 3; Warsaw, Cong. Sab. sch., a memorial gift, for Bibles, care Rev. A. C. Logan, 6; ——, J. Stone, for Indus. work, E. C. A. mission, 25, 207 85
NEW JERSEY. — South Orange, 1st Presb. Y. P. S. C. E., Lucia F. Gilbert, for work, care Mrs. F. D. Shepard, 30; Stockholm, Mrs. P. J. Walther and family, for use of Dr. H. N. Kinnear, 10, 40 00
PENNSYLVANIA — Philadelphia, S. D. Jordan, for Lend-a-hand Fund, Ceylon, 5 00
MARYLAND. — Baltimore, Y. P. S. C. E. of the Associate ch., for Bible woman, care Rev. R. Winsor, 37 50
NORTH CAROLINA. — Montreat, Church, for Okayama orphanage, 2 50
GEORGIA. — Augusta, J. F. Nabell, for girls' school, Foochow, 5; Cuthbert, Mrs. A. M. Davis, 20; and Miss Davis, 2; for girls' school, Foochow, 27 00
ALABAMA. — Talladega, Cong. Sab. sch., of which 5, from Mrs. S. W. Howland's class, for pupils, care Miss S. R. Howland, 10 00
OHIO. — Cleveland, a friend, for industrial work, E. C. A. mission, 5; Hudson, Cong. ch., for new church, care Rev. J. P. Jones, 100.25, 105 25
ILLINOIS. — Chicago, Grace Cong. Sab. sch., J. A. Werner's class, for native preacher, care Rev. H. G. Bissell, 12.50; do., do., Mr. and Mrs. J. A. Werner, for native helper, care do., 10; do., Douglas Park Cong. Sab. sch., for work, care Rev. R. Stapleton, 10; do., Jas. W. Porter, toward bell for new church, Pekin, 50; do., Mrs. C. L. Goodenough, for work in Johannesburg, 37.50; do., through Mrs. H. D. Goodenough, for work, care Rev.

H. D. Goodenough, 2; Evanston, Friend, for work, care Rev. S. C. Bartlett, 1; Oak Park, 3d Y. P. S. C. E., for native worker, care Rev. C. A. Nelson, 5; Roseville, Cong. ch., 10; and Mr. and Mrs. L. C. Axtell, 15; for native helper, care Rev. H. G. Bissell; Toulon, Cong. Sab. sch., class of little girls, for use of Miss E. G. Bates, 1.50, 154 50

MICHIGAN. — Ann Arbor, Friends, by Wm. Biggs, for work, care Rev. J. H. Dickson, 21; Kalamazoo, Friend, for use of Miss M. L. Matthews, 5, 26 00

IOWA. — Charles City, Niles Y. P. S. C. E., for theol. student, care Rev. J. P. Jones, 5; Chester Centre, Cong. Sab. sch., for work, care Rev. G. E. White, 21.37; Orchard, Rev. S. A. Martin, for theol. student, care Rev. J. P. Jones, 10, 36 37

MINNESOTA. — Minneapolis, 1st Cong. Sab. sch., for Building Fund, Talas boys school, 25; do., F. W. Lyman, for do., 100; do., Frank H. Carleton, for do., 50; do., Moore Bros. & Sawyer, for work, care Rev. H. K. Wingate, 10; Westbrook, J. B. Langum, for pupil, care Rev. J. E. Abbott, 25, 210 00

KANSAS. — Kiowa, Y. P. S. C. E., for native worker, care Rev. F. E. Jeffrey, 10; Wichita, young ladies of Fairmount College, for work, care Mrs. H. C. Hazen, 15, 25 00

CALIFORNIA. — Fields Landing, Rev. Enoch E. Chakurian, for teacher, Yerebacan, 10 00

COLORADO. — Denver, 3d Cong. Y. P. S. C. E., for Bible reader, care Rev. C. N. Ransom, 30; Steamboat Springs, Lora Hamilton and Etta Lobb, for pupil, care Miss E. M. Chambers, 5, 35 00

SOUTH DAKOTA. — Vermilion, J. E. Todd, for Ponasang Hospital, 5 00

OKLAHOMA. — Independence, Mrs. W. H. Branson, for work, care Miss H. O. Prescott, 5 00

CANADA. — Montreal, In memoriam, for village work at Sakanjimba station, 10; Oxenden (Ontario), Thos. Baldwin, for native preacher, care Rev. W. L. Beard, 30.50, 40 50

CHINA. — Peking, Miss Mary H. Porter, toward bell for new church, Peking, 50 00

From the CANADA CONGREGATIONAL FOREIGN MISSIONARY SOCIETY.

Rev. Wm. T. Gunn, Embro, Ontario, Canada. *Treasurer.*

For Mr. Moffatt's salary, care Rev. W. T. Currie, 917 40
For freight and duty on tools, care Rev. W. T. Currie, 231 89
For share of hymn books, care Rev. W. T. Currie, 150 00
For support of boys, care Rev. W. T. Currie, 120 71
For use at station, care Rev. W. T. Currie, 25 00
For cot in hospital, care Dr. A. Y. Massey, 15 00
For use of Rev. F. W. Macallum, 12 00
For pupil, care Rev. F. W. Macallum, 10 00
For work, care Rev. Jas. Smith, 18 00
For native evangelist, care Rev. C. R. Hager, 36 00 — 1,536 00

MISSION WORK FOR WOMEN.

From WOMAN'S BOARD OF MISSIONS.

Miss Sarah Louise Day, Boston, *Treasurer.*

For house for use of Miss Stimpson, 24 00
For furnishings, Capron Hall, 15 00
For new building, girls' school, Foochow, 57 00
For church building, care Mrs. S. S. White, 155 00 — 251 00

From WOMAN'S BOARD OF MISSIONS OF THE INTERIOR.

Mrs. S. E. Hurlbut, Evanston, Illinois, *Treasurer.*

For pupil, care Miss M. E. Moulton, 15 00

6,347 59

Donations received in March, 40,294 01
Legacies received in March, 16,854 77

57,148 78

Total from September 1, 1902, to March 31, 1903, Donations, $317,527.80; Legacies, $40,425.00 = $357,952.80.

ADVANCE WORK, MICRONESIA.

MASSACHUSETTS. — Milford, Y. P. S. C. E. 50 00

CONNECTICUT. — Greens Farms, Alfred J. Wakeman, 10; Greenwich, Benjamin Wright and family, 25, 35 00

NEW YORK. — Buffalo, 1st Cong. ch., toward support of Mr. and Mrs. A. C. Logan, 150; East Bloomfield, Cong. Sab. sch., 12.59; do., a friend, 50; Walton, 1st Cong. Y. P. S. C. E., 10; West Bloomfield, Cong. Sab. sch., 10; do., Cong. ch. ladies, 10, 242 59

NEW JERSEY. — Jersey City, 1st Cong. Sab. sch., 20; do., 1st Cong. Y. P. S. C. E., 20.10; Westfield, Martin Welles, 50, 90 10

ILLINOIS. — Galesburg, Central Cong. ch., toward support of Rev. and Mrs. F. M. Price, 460 00

877 69

ABBOTT FUND.

VERMONT. — Stowe, Y. P. S. C. E. 26 00

MASSACHUSETTS. — Petersham, Anna S. Dawes, 100 00

LOUISIANA. — Jennings, Y. P. S. C. E., Fred Buch, 2 50

IOWA. — Waterloo, Mrs. D. H. Manning, 20 00

NORTH DAKOTA. — Carrington, Rev. R. Paton, 5 00

153 50

TWENTIETH CENTURY FUND.

MAINE. — Portland, F. B. Southworth, 190 00

MASSACHUSETTS. — Cambridge, Samuel Usher, 100 00

CONNECTICUT. — Bolton, Cong. ch. 7 50

DISTRICT OF COLUMBIA. — Washington, E. Whittlesey, 100 00

MINNESOTA. — Minneapolis, Plymouth ch., Geo. R. Lyman, 100; do., do., Mrs. C. A. Pillsbury, 100; do., do., Rev. L. H. Hallock, D.D., 25, 225 00

622 50

Previously acknowledged, 97,833 03

98,455 53